

Buffalo Creek Chronicles

Volume II

"Presbyterian Footsteps"

By Kathy Brooks Jones

Containing

Miscellaneous Church Records

from

Tirzah Presbyterian Church, Harnett County, North Carolina

St. Pisgah Presbyterian Church, Harnett County, North Carolina

and

Buffalo Presbyterian Church, Lee County, North Carolina

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BUFFALO CREEK CHRONICLES

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Previous publications by author:
Buffalo Creek Chronicles, Volume I
Containing
Tombstone Inscriptions from
Lee County
Harnett County
and
Adjacent Areas in
Central North Carolina
And Also
Miscellaneous Genealogical Records

515751

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Dedicated to

"Lollipop"



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Introduction and Acknowledgements

"Footsteps" does not require a lengthy introduction since the contents in general are self-explanatory. The Tirzah Presbyterian Church Session Records were copied by me from the original. Every effort was taken to preserve the original spelling, wording and punctuation as it was written. In a few places, the writing could not be deciphered and blank spaces were used to designate the missing words. The Mt. Pisgah Church notes were hand written by two different people, so spelling and information therein varied. I tried to include both versions.

I would like to express my appreciation to Vic Clark in Texas for sharing the Tirzah Session Records with me and to Mr. Kyle Harrington in Broadway, North Carolina for giving me access to Mt. Pisgah Presbyterian Church history. My heartfelt thanks to Karen Norris, Lee Davis, Richard Turner, Tara Jones, Roxanne Jones and Kevin Stone for donating their Sunday afternoon to survey Tirzah Cemetery. I would like to thank my children Roxanne, Tara and Brooks for their patience and assistance and Monica Snyder for her beautiful calligraphy. Most of all I would like to extend my appreciation to Karen Norris for her assistance in surveying cemeteries, proofreading and for her unending moral support and to her husband, Jimmy, who unselfishly cared for their children so Karen could help me with this project. *

As a Presbyterian by heritage, custom and as an adult, by choice, I wish to present this book as a tribute to our Scottish forefathers who had the faith, courage and perseverance to establish their religious convictions in this their adopted homeland. May "Presbyterian Footsteps" help mark their contribution to religion in our area.

Kathy Brooks Jones
March 11, 1987

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Photo Courtesy Toni Hart

Tirzah Presbyterian Church
Now Summerville Presbyterian Church
Summerville, North Carolina

Minutes of the Session

of

Tirza Church

Cumberland County, North Carolina

1828

This photocopy of the Tirzah Church Sessional Minutes

was a gift from Paul Green

to the

Summerville Presbyterian Church

Tirza Church, North Carolina

Volume March 1, 1828-March 27, 1852

and

Register of Members

James Cameron died Mar 13th 1863

Register of Members
at
Girza Church. Camb.^d Co. N.C.

A List of the Members of Tirza Church October 15, 1839

4

Rev. Allen McDougald

Ruling Elders John Atkins

John McNeill

Alexander Morison

A. D. McLean

Church Session

Members

1. Janet Atkins died
2. Flora McLean dead
3. Nancy McLean (BA) dead
4. Margaret McLean dead
5. Dicy Morison dead
6. Sarah McLean
7. Sarah McLean (H)
8. Catharine McLean dead
9. Ann McPhail Removed
10. Flora Smith ~~moved-away~~
11. Mary
12. Louenza McLean dead
13. Mrs. Grizella McNeill (died)
14. Miss Sarah McLean dead
15. Miss Mary McLean dead
16. Miss Nancy S. McLean dead
17. Miss Effia I. McLean dead
18. Miss Christian McLean dead
19. Miss Mary McLean (BS) dead
20. Mrs. Biddy Barksdale dec^d
21. Mrs. Elizabeth Bailey dead
22. Mrs. Catharine McLean (H) dead
23. Mrs. Elizabeth Bethea dead
24. Mrs. Sarah F. Morison dead
25. Miss Mary Bethea dead
26. Miss Anne M. Stewart dead
27. Mrs. Caroline E. Turner
28. Dr. Henry M. Turner dead
29. John McLean (Shff) dead
30. Mrs. Mary I. Atkins
31. Mrs. Sarah C. Cameron dead
32. Miss Margaret Ferguson dead
33. Mrs. Ann McAllister died
34. Mrs. Mary Jane Sexton dismissed
35. Miss Mary W. McAllister died
36. Miss Janet McLean dead
37. Miss Nancy McLean dead
38. Mr. Daw. Morison (removed)
39. Mr. Allen Shaw dead
40. Mr. Sherwood Barksdale dec^d
41. Mr. Benj. F. Atkins removed
42. Mr. Angus Shaw decd
43. Mr. Alex^r McAllister Esq. decd
44. Mr. James W. McAllister dead
45. Miss Flora McNeill Transferred
46. Miss Mary A. McNeill Transferred
47. Miss Catharine McNeill Transferred
48. Mr. Keneth Murchison
49. Mrs. Sarah A. McKay dead
50. Talyn Shaw
51. Daniel Shaw dead
52. Mrs. Sarah McNeill dead
52. Mary M. Jones dead
53. Mrs. Nancy McCraine dead
54. Isabella McKay dead
55. Dr. John McKay dead
56. Hector McLean Jr. dead
- Maj. Archie Cammeron dead

*Minutes
of the
Session of Tirza Church
1828*

Tirza Church 30th March 1828

The Session and Congregation met in the church. Present Rev. Allen McDougald, Rev. Colin McIver with Daniel McLean Ruling Elder. Constituted with prayer. After a sermon was preached Alexander Morrison was solemnly Set apart and ordained as Ruling Elder in this congregation. The services were closed with prayer, thanksgiving and the usual benediction by the Rev. C. McIver.

At a joint meeting of the congregation of Barbacue and Tirza held at Barbacue church on Monday 21st December 1829. The Rev. Arch^d Buie was chosen moderator and Alex^r McDonald was appointed standing Clerk for Barbacue Church. The Rev. Colin McIver was appointed Clerk for the present meeting. Resolved that it is the wish and desire of This congregation that the money now lying in the hands of Messrs. Neill McKay and David Clark be henceforth appropriated according to the Will of the late James Givens. Resolved that in order to carry into effect the above resolution a Trustee be appointed in whose hands the said money shall be placed, who shall hold it in trust for the Congregation of Barbacue and Tirza and the neighborhood of Danly's Creek, and that an agent be appointed by the Session of each of the above congregations, to settle annually with said Trustee, until there shall be some Presbyterian Church built and congregation formed nearer than either of the above named churches to the ground designated by the above named Testator

Unanimously,

John Atkins was appointed Trustee

Resolved that the Trustee be required to give bond and sufficient security in the sum of twelve hundred dollars for the faithful performance of his duties and that the Sessions of the two congregations be the judges of the sufficing of the security. Mr. Alex^r McDonald from Barbacue, Mr. Alex^r Morison from Tirza and Mr. Neill McNeill from the neighborhood of Danly's Creek were appointed to settle with the present Trustees; to meet on Monday next for that purpose at Tirza Church, and to prescribe the rules by which the new Trustee shall be governed. Adjourned. Concluded with prayer and thanksgiving by Rev. Murdock McMillan.

A. Buie Moderator Colin McIver Clerk

Session met at Tirza Church Dec. 28th 1829. Present Rev. Alan McDougald Messrs. Neill McKay, Daniel McLean and Alex^r Morison, Ruling Elders with Alex^r McDonald from Barbacue Church. Constituted with prayer. Alex^r Morison was appointed stated Clerk of Tirza Church Session. The Minutes of the last joint Sessions of Barbacue and Tirza were read. Mr. John Atkins who was appointed Trustee at the late joint meeting attended, prepared for entering on his trust. Mr. David Clark the present Trustee for Barbacue congregation, being absent, the resolutions of that meeting could not be carried into effect; consequently Mr. Atkins declined to act as Trustee for Barbacue Congregation.

Adjourned to meet at Barbacue at the call of the Moderator.

Concluded with prayer.

Alex^r Morison S. Clerk

Barbacue Church March 6th 1830

Session met at the call of the Moderator. Present Rev. Arch^d Buie with Messrs. Duncan Patterson Alex^r McDonald, Murdoch McLeod

and Alan McDonald Ruling elders with Messrs. Neill McKay and Alex^r Morison from Tirza church. Opened with prayer. The object of the meeting was announced by the moderator; but the absence of Mr. David Clark prevented its being carried into effect. Adjourned to meet at this place on tomorrow at 10 o'clock. Closed with prayer.

A. McDonald
Alex^r Morrison Clerks

Barbacue Church March 7th 1830

Session met according to adjournment present as above with the addition of Mr. David Clark, Arch^d Clark and James Cameron. Opened with prayer. The object of the present meeting as stated by the moderator was to carry into effect certain resolutions passed at a joint meeting of the Sessions of Barbacue and Tirza held at this place, 21st Dec. 1829. Touching the monies now in the hands of Messrs. David Clark and Neill McKay which in consequence of the absence of David Clark at the two last joint meetings of the above named church Sessions have not as yet been carried into effect. The motion of Mr. McKay resolved that the present Trustees (Clark and McKay) attend at Mrs. McDonald's on tomorrow at 10 O'clock, with their accounts, receipts, and documents relative to said Trusteeship for the purpose of settling with the above named churches. Resolved that Alex^r McDonald from Barbacue and Alex^r Morison from Tirza be a committee to settle with said Trustees.

In consequence of Mr. Atkins refusal to act as Trustee for Barbacue congregation Resolved that the present Trustee for Barbacue church, give notes to the amount of one hundred and eighty five dollars, payable to Duncan Patterson, to be held by him until a Trustee be appointed for said church. Resolved that Mr. Neill McKay, Trustee for Tirza church, give notes to the amount of One hundred and eighty five dollars, payable to Alex^r Morison Esq. to be held by him until Jno. Atkins Esq. trustee as afores^d enter into bond with security. Resolved that the committee be required to secure a copy of the will of the late James Givens and to give a historical account of the manner in which the estate of said Givens has been applied since his death and report to the Sessions at their next meetings. Adjourned.

Concluded with Prayer
Alex^r McDonald Clk
Alex^r Morison

Report of Committee

Your committee beg leave to report that in obedience to the foregoing resolutions they have met at the time and place appointed and have received notes from Mr. Neill McKay the Trustee acting for Tirza Church to amount of One hundred and eighty five Dollars being the amount of principal of the Givens donation in his hands. The notes are made payable to Alex^r Morison. On examining his receipts and accounts we find that he has advanced interest to the amount of two hundred and fifteen dollars 10/100 which computes the interest to January 1st 1830 leaving a ballance due the trustee of sixteen 30/100 dollars; we have given him a receipt for what we have received; Your Committee further report that Mr. David Clark attended but failed to comply with the resolutions of the Session; he declined giving notes for the principal in his hands neither has he submitted any accounts, receipts or documents of any kind for our examination. The following is a copy of the will of the late James Givens.

In the name of God, Amen. 4th day of March 1771. James Givens of the County of Cumberland, merchant, being sick and weak in body, both in perfect mind and memory thanks be given to God, therefore calling to mind the mortality of my body and knowing that it is appointed for all men once

to die, do make make and ordain this my last will and Testament that is to say, principally and first of all, I give and recommend my soul into the hands of God that gave it and my body I recommend to the earth and as touching such worldly estate wherewith it hath pleased God to bless me in this life. I give, devise and dispose of the same in the following manner and form. I give and bequeath for the use of the Presbyterian Minister for his preaching at the house of Andrew Shepherd or Arch^d Brown or somewhear in that settlement my Estate left in the care of Andrew Shepherd and to be given out on land security and the interest arising from that to pay for so many sermons as said Shepherd or his heirs shall agree for with the aforesaid Presbyterian Minister yearly to the amount of the whole or the interest yearly.

Arch^d ^{his}
mark Brown

James Givens

The amount of the above estate can not be ascertained, neither is known, that any part of it, had ever been applied agreeably to the will of the Testator until 200 acres belonging to the Estate was sold by Hector McAlister Sheriff of Cumberland County for the Taxes due thereon, sold in the year 1799.

David Clark and Neill McKay became the purchasers and with some difficulty obtained a deed for it, after consulting Arch^d Buie, the only surviving Elder of Barbacue Church, and at his suggestion, the land was exposed to public sale on a credit of ten years and was disposed of for \$370. in the year 1802, the interest to be forthcoming from Jan. 1st 1803. In the year 1811 the Trustees Messrs. Clark and McKay submitted their act. to Barbacue Session for examination, who reported that the interest had been disposed of to their satisfaction up to Jan'y 1812.

Jno. Clark--S. Clerk

In the year 1811 and 1812 a new Church was erected and organized at the Blacksmith Spring Viz Tirza, and in the year 1812 it was unanimously agreed by the Session of Barbacue Church that the interest of the money in the hands of Neill McKay should be applied at Tirza and that in the hands of David Clark be applied at Barbacue Church, both congregations being on the out lines of the Givens neighborhood. Since the year 1812 to the year 1830 (as we have stated above) the interest of the amount in the hands of Mr. McKay has been applied at Tirza Church.

Mr. Clark, the Trustee for Barbacue Church, not submitting any acct, or receipts we are unable to ascertain how the interest of the amount in his hands has been disposed of since 1812. We have reason to believe that he has advanced part of the interest and applied it at Barbacue Church.

Alex^r Morison Clerk

Tirza Church April 17th 1830

The Session met at the church opened with prayer, present Revr. Allen McDougald, Messrs. Neill McKay Daniel McLean and Alex^r Morison the minutes of the last joint Sessions of Barbacue and Tirza were red. Alexander Morison made his report whereupon John Atkins trustee as aforesaid appeared, entered into a bond with security in the sum of \$400 into whose hands Mr. Morison then committed the notes taken by him from Mr. McKay in accordance with a resolution of a previous session.

Adjourned

Concluded with Prayer

Alex^r Morison Stated Clerk

October 4th 1830

It here becomes the duty of the only individual now remaining of the Session to record the the removal by death of Mr. Daniel McLean and Mr. Neill McKay who were members of the Session since Tirza Church was first organized. as members of the church they had long adorned their profession by a consistent and exemplary life. Mr. McLean died June 7th 1830 and Mr. McKay September of this same year.

Alex^r Morison

Tirza Church July 22nd 1838

The Session and congregation met in the church and after prayer and a sermon preached the following individuals having been previously examined and having expressed their willingness to axcept the office of Ruling Elders in this church were ordained and solemnly set apart to that office Viz John Atkins, John McNeill and Alex^r D. McLean, The services were closed prayer and the usual benediction.

Alex^r Morison S. C.

Tirza Church August 25, 1839

The Session met at the call of the moderator present Revr. Alen McDougald with Mr. John Atkins John McNeill A. D. McLean and Alex^r Morison Ruling Elders. The anual communion meeting was appointed to be held on Sabbath 22nd Septr next Public worship to commence on Saturday previous. Session being informed by the moderator that the conduct of Catharine G. Smith a member of this church has been immoral and entirely inconsistent with her Christian profession. Resolved that she be summoned to appear before the Session at its next meeting to answer for said conduct. Session having abundant reason from common fame to believe that the conduct of Mr. Lauchlin McLean a member of this church is highly censurable and unbecoming christian profession. All hereupon resolved that he be summoned to appear before the Session at its next meeting. Messrs. Jno. Atkins and Jno. McNeill were appointed a committee to visit Mr. McLean in person, to ascertain the nature of his case and report to the next meeting of Session.

Adjourned to meet at the church
8th Sept. next
Concluded with prayer

Alex^r Morison Stated Clk

Tirza Church Sept. 8th, 1839

Session met according to adjournment. Opened with prayer. Present as at the last meeting. A. D. McLean was appointed clerk pro-tem. The members of the last Session were read and corrected. The Stated Clerk having informed the Session that C. G. Smith had been duly notified to appear before the Session; She having failed to comply with said notice, resolved, that she be again summoned to appear before the Session at its next meeting.

The Committee appointed to enquire into the case of Lauchlin McLean reported that in discharge of the duty assigned to them, they find that an unkind state of feeling is entertained by Mr. McLean towards his wife that he insinuates against her things hard and grievous to be borne insomuch that not only her peace, but that of the whole family is entirely destroyed. Mr. McLean appearing in Session according to request expressed his willingness to submit his case for trial, acknowledged the foregoing statement to

be fact, but contended that the base conduct of Mrs. McLean had prompted the improper actions on his part. The Session then heard Mrs. McLean and Miss McLean.

On motion, the trial was continued till our next meeting. Mr. Atkins was then appointed to confer with Mr. McLean previous to our next meeting.

Adjourned to meet at this place

Sept. 29th inst. Concluded with prayer

Alex^r Morison S. Clerk

Tirza Church Sept. 29th 1839

Session met according to adjournment. Present as at the last meeting. Opened with prayer. The minutes of the joint Sessions of Barbacue and Tirza Churches touching the Givens donation were read and, on motion, Resolved that they be on our book of Record. The minutes of the last Session of the church were then read. Miss C. G. Smith appearing in Session, her case was then taken up. The charge preferred against Miss Smith was, That she committed a breach of 7th Commandment, or in other words was the mother of an illegitimate child. To which charge Miss Smith pleads guilty. Resolved that she be suspended from the privileges of the Church until she give satisfactory evidence of repentance and reformation of conduct. The case of Mr. Lauchlin McLean was then taken up (he being present). The charge preferred against Mr. McLean was, that he has acted quite tyrannically towards his whole family, charging his wife with in and infidelity towards him. To which charges Mr. McLean pleads guilty. The spirit with which he acted towards his wife in the presence of the Session was one truly to be lamented. On motion, unanimously, resolved, that Mr. McLean be suspended from the privileges of the church until he give satisfactory evidences of repentance and reformation of conduct.

An appropriate admonition was then given to the accused by the moderator.

Mr. Atkins Trustee for Tirza presented his accounts to the Session. Alex^r Morison and A. D. McLean were then appointed a committee to audit the accounts of said Trustee.

They reported that \$99.90/100 had accrued by way of interest; which sum had been duly paid over by him to Rev. Alan McDougald in past payment of his salary for ministerial services at Tirza Church. The report was accepted and the Committee discharged.

Alex^r Morison tendered his resignation as Stated Clerk at this church which was accepted. On motion A. D. McLean was appointed in his stead.

Adjourned. Concluded with prayer and benediction by moderator.

Alex^r D. McLean S. Clerk

October 4th 1839

Thus far examined and approved

Samuel Paisley mod

Tirza Church Sept. 19 1840

Session met at the call of the moderator, and after constituting with prayer some time was spent in conversation about the state of religion within the bounds of the Congregation. Adjourned to meet at the Church on tomorrow after the first sermon shall have been preached. Closed with prayer.

Sept. 29, 1841

Session met according to adjournment. On examination Mrs. Elizabeth Baily was received into the communion of the church for the first time. On

certificate Mr. Arch^d Cameron, a member of Cypress Church was received into the communion of this church. Adjourned to meet at the church on tomorrow immediately after public worship will have been concluded.

Session met according to adjournment. Opened with prayer.

Tirza Church Augt 7th 1842

The Session met at the call of the moderator and was constituted with prayer.

The object of the meeting as stated by the Moderator, was to take into consideration, the unchristian conduct of Mr. Arch^d Cameron a member of this church who by common rumor stands charged of indulging to excess in the

of intoxicating liquors; especially at the late Election at Neill McLean's. Wherefore, Resolved that the stated clerk be required to summon the said Arch^d Cameron to appear before this Session to answer said charge. Adjourned to meet at the Session house on 21st Inst. at 10 O'clock A. M.

Concluded with prayer

Alex^r D. McLean S. Clerk

Tirzah Church Augt 21, 1842

The Session met according to adjournment. Present the Rev. Neill McKay. Ruling Elders, Jno. Atkins, Jno. McNeill, Alex^r Morison and Alex^r D. McLean. Constituted with prayer.

The business before the Session being the case of Maj. A. Cameron charged with unchristian conduct in having been intoxicated at the late election at Neill McLean's, he being present and waving the the forms and technicalities of the Book of Discipline, his case was gone into.

A confession of his guilt as charged was made by him, but such a spirit manifested ~~by him~~ as excited us, the mind of the Session an apprehension that something was radically wrong.

That every thing might be done with an eye single to the interest of the offending brother, and the Glory of God, the Session adjourned without ultimate judgement, to meet at Session house on Sabbath two weeks 4th Sept next. Closed with prayer.

Alex^r D. McLean S. C.

Tirzah Sept. 4, 1842

The Session met according to adjournment. Present The Rev. Neill McKay, Ruling Elders John Atkins John McNeill, Alex^r Morison and Alex^r D. McLean. Opened with prayer

The business of the Session, being the case of Maj. A. Cameron, he present, his case was gone into. He confessed his guilt as charged, manifested sorrow and repentance therefore and promised with the help of God, that he would be more circumspect in his future walk. Whereupon Resolved that his excuse be sustained. A proper admonition was then given Maj. Cameron after which the Session adjourned. Closing with prayer.

Alex^r D. McLean S. C.

Tirzah Church Cumb^d

Nov. 5th 1842

The Session met according to the call of the moderator. Opened with with prayer. The business of the Session as explained by the moderator being the claim of the Session of Pisgah Church on the Session of Tirzah for the monies in our hands belonging to them by the last will and testament of

James Givens Dec^d (the money being known as the Givens money) The Session of Tirzah being satisfied from an examination of the said last will and testament of the said James Givens Dec^d that the Session of Pisgah Church are the rightful owners of the same paid over into the hands of Duncan Patterson and Murdoch McLeod Ruling Elders of Pisgah Church bond or notes to the amount of 199.92/100 One hundred and ninety nine 92/100 dollars,

of interest on the same from July 1st 1841.*

receipt of the said Session for same in hands of Rev. Neill McKay. Adjourned closing with prayer.

Alex^r D. McLean S. C.

*N. B. The said 199.92/100 the whole amount in our hands due Pisgah Session.

Tirza Church June 9th 1844.

The Session was convened at the request of two of the Elders. The Rev^d Mr. McKay acted as moderator. Present Mesrs. John Atkins Alex^r D. McLean and Alex^r Morison. The Session was opened with prayer.

Alex^r D. McLean tendered his office of Stated Clerk to the Session which was accepted and Alex^r Morison was appointed in his stead.

On motion it was resolved that the congregation be requested to assemble at the church on this day three weeks for the the purpos of electing a pastor and for the purpos of nominating one or more Elders to rule in the congregation.

Resolved that the Rev^d Colin McIver be invited to preach to the congregation on the above day and preside at said election.

Resolved that the Stated Clerk be required to inform Mr. McIver of the appointment requesting him to attend the meeting.

Resolved that the Elders of this church attend at Mount Pisga Church on this day week for the purpos of conferring with that Session upon the expediency of uniting with Sardis and Tirza in the election and call of a pastor; and for other purposes.

The Session then had a recess in order to attend public worship. After sermon the above notices were given to the congregation accompanied with an appropriate address on the importance of the business before them. After prayer the Session adjourned and the congregation was dismissed with the usual benediction.

Alex^r Morison Clk

Tirza June 30th 1844.

Session met and was opened with prayer Present Thee Rev^d Colin McIver by special invitation with Elders as at the last meeting. On motion it was resolved that to day after divine service the congregation be required to proceed to the Election of a pastor according to an intimation already given.

The following individuals were then nominated as Ruling Elders in the congregation viz. John McLean Benjⁿ F. Atkins and Kenneth Murchison.

An authentic extract from the minutes of the Presbytery of Fayetteville was submitted to Session which was ordered to be recorded and is as follows: Extract from the minutes of the Presbytery of Fayetteville--Sixty second Sessional Wilmington:

Wilmington Saturday 13th April 1844

Whereas this Presbytery some time since dissolved the congregation of Avarrasborough and directed the members to attach themselves to such of the adjacent or neighboring congregations as they could most conveniently attend;

and where as this Presbytery is informed that a Ruling Elder of the late congregation of Avarasborough has neglected to attend to the said direction and common fame accuses the said Ruling Elder of an act of great imorality committed since the dissolution of the church of which he has lately been an office bearer. And whereas in view of these facts, this Presbytery is called upon to settle the question of jurisdiction thus presented, therefore Resolved that the Session of Tirza Church be and hereby are directed to take cognizance of this case and deal with the said offender according to duty and discipline.

A true extract from the minutes
Colin McIver Stated Clk

Resolved that whereas a rumor injurious to the good name of Dr. John McKay has been for some time in circulation, and whereas the Presbytery of Fayetteville has directed this Session to make judicial enquiry thereinto and to give judgement thereon on due investigation therefor to purge the church from the scandal arising from said rumor, this Session do in the name of the Lord Jesus Christ hereby institute against the said Dr. John McKay the following charge viz:

Common fame loudly proclaims that Dr. John McKay unmindful of his obligation to live a life of purity did sometime in the later part of March last (1844) take to himself Isabella McNeill the sister of his deceased wife and doth continue to live with the said Isabella McNeill in the same state of intimacy as if she were his lawful wife. Which offence is by the word of God and the confession of faith of this church pronounced and declared to be Incest. See confession of Faith chap 24th Section 4th and the text of scripture thereon referred to--

Ordered that the said Dr. John McKay be furnished with an authentic copy of the above charge; and that he be cited to appear before this Session on Saturday the 20th of July next (1844) at the church at 12 oclock N. to answer to the above charge. For proof of the foregoing charge refferance is had to John L. Better Esq^r and to the Fayetteville Observer.

The Session then adjourned.
Concluded with prayer
Alex^r Morison Stated Clerk

Tirza Church July 20th 1844.

Session met according to adjournment. Present Mesers John Atkins Alex^r D. McLean and Alex^r Morison Ruling Elders. The stated clerk informed the Session that he had on behalf of this Session requested the Rev^d Neill McKay to attend this meeting or invite the Rev^d E. McNair to attend as moderator.

Neither of the above named ministers appeared at the meeting.

On motion of Alex^r D. McLean Mr. Atkins was called to the chair and the meeting was opened with prayer.

Dr. John McKay respectfully obeyed the citation.

The Session after maturely considering the facts of the case came to the conclusion of saying to Presbytery in way of an award of judgement what is contained in in the following resolution.

On motion Resolved that this Session Respectfully say to Presbytery that they are of the opinion that in obeying its mandate to deal with Dr. John McKay according to duty and discipline, they have done so by saying that they have no constitutional cognizance of the case and ask to be discharged from any further action in the case. The foregoing resolution was offered by A. D. McLean opposed by A. Morison and finally carried by the casting vote of the moderator

A. Morison claimed the privilege of recording his formal decent from

the decision of the Session and gave notice that he would complain to Presbytery. The Session then at the request of the Stated Clerk agreed that at least one of those who acted in the majority should approve of the minutes of this meeting before they would be entered on the records.

Adjourned Concluded with prayer
Alex^r Morison Clk

July 20th 1844

As a member of the Session in the minority the undersigned recorded his formal dissent from the decision of the Session and with due deference to the better judgement of his brethren who acted in the majority, he would humbly complain to the Presbytery of Fayetteville; showing that in his opinion the Session should have given judgement in the case after adjudicating it upon its merits; or have referred it to the Presbytery for further adjudication, and final trial.

Alex^r Morison

Tirza Church October 12th 1844

Session met and was opened with prayer Present Rev^d Neill McKay, Alex^r D. McLean and Alex^r Morison Ruling Elders.-- The following individuals were admitted to the sealing ordinances of the church on examination Mrs. Mary Margaret Jones, Mr. Robert Murphy (from the Bluff) and Mr. Daniel Shaw originally of Avarasborough at the same time and place the Session received on examination Charles, a servant man belonging to Mr. Atkins. The Session adjourned for the purpose of attending public worship. The services were closed with prayer and the usual benediction.

Alex^r Morison S. C.

Tirza Church March 17th 1845.

Session met at the call of the moderator

Present Rev^d Neill McKay. with Messers John Atkins Alex^r D. McLean and Alex^r Morison Ruling Elders. The meeting was opened with prayer. Alex^r D. McLean was unanimously elected commissioner to represent this church in the Presbytery at its next stated Sessions. On application Mrs. Catharine Smith was dismissed from this church with a view of joining the Presbyterian Church of Fayetteville N. C. Ordered that the Stated Clerk furnish Mrs. Smith with a certificate recommending her to the church of Fayetteville.

After spending some time in conversation relative to the present prospect of strengthening this Session by increasing their numbers and upon other topics in connection with the church the Session adjourned and was closed with prayer.

Alex^r Morison Stated Clerk

Thus far examined and approved at St. Pauls Church April 4, 1845

A. Baker--M--2

October 19th 1845 Church of Tirzah

Session met at the call of Rev^d Neill McKay who acted as moderator John Atkins A. D. McLean and A. Morison Ruling Elders were present and the meeting was opened with prayer Alex^r D. McLean was appointed commissioner from this congregation to the next Presbytery to meet at Union Church Moore County on the 30th Instant.

Adjourned Closed with Prayer

School Room, Tirza, March 22nd 1846
 Session met at the call of Rev^d N. McKay Opened with prayer.
 On motion Resolved that Alex^r D. McLean be appointed commissioner from this church to the Presbytery at its next stated Session to be held at Church in the county of Robison.
 The numbers at the present meeting were the same as at the last meeting.
 Adjourned. Concluded with prayer.

Alex^r Morison Clk

School Room. Tirza. September 6th 1846
 Session met and was opened with prayer by the Rev^d Daniel Johnson who was invited to preside as moderator Present Alex^r D. McLean and Alex^r Morison Ruling Elders. John Atkins was appointed commissioner from this church to the Fayetteville Presbytery meeting at this place 24th Instant Adjourned Closed with prayers.

Alex^r Morison S Clk

Tirza Church 24th October 1847
 Session met at the call of the moderator and was opened with prayer. Present Rev^d Neill McKay--Missers John Atkins Alex^r D. McLean and Alex^r Morison Ruling Elders-- The Session Received into the communion of the Church Mrs. Nancy McCraine and Mrs. Isabella McKay originally belonging to the church or Avarasborough which was dissolved by Presbytery and upon examination Dr. John McKay, Hector McLean and a coloured girl (Gene) belonging to Col. K. Murchison. To the first of whom Dr. John McKay A. Morison objects and notifies the Session that he will complain or appeal from the judgement to Presbytery which was consented to without requiring him to observe the usual formalities.*
 Adjourned. Concluded with prayer

Alex^r Morison S. C.

Examined and approved thus far Ap. 15, 1848 Grove Church
 I. O. Stedman mod.

*The minutes of this meeting were drafted by those acting in the majority.

Summerville April 8th 1848*
 Tirza Church Saturday

The Session met at the School room in the absence of a Session room at the call of the moderator. Opened with prayer. Present, The Rev^d Neill McKay, John Atkins, and Alex^r D. McLean Ruling Elders. Absent Alex^r Morison Ruling Elder, who being clerk of the Session A. D. McLean was requested to act as Clerk pro tempore.

The moderator then called the attention of the Session to a paper put into the hands of the Session by Rev^d C. McIver Clerk of Presbytery by Alex^r Morison purporting to be an extract of the minutes of the Presbytery of Fayetteville touching the reception of Dr. John McKay into this church and the protest and complaint of Alex^r Morison to such reception.

Upon examination of said complaint by the Session, they in view of the grave action had in it by the Presbytery, feel constrained to except to it, and as Mr. Morison is not present, an adjournment is made to meet at church on Monday morning with a view of letting Mr. Morison know of the action designed to be had in the premises.

A recess is then taken--Mr. Morison is informed of the proposed meeting on Monday* and the object of the same. The Session of the Church having previously appointed a communion of the Lords Supper on Sabbath.

*These minutes were not drafted til the 5th of May 48.

On account of the very great inclemency of the weather on that day concluded it proper to postpone the same to the 1st Sabbath of May.

*It was on Tuesday he was informed that the meeting would be held and on Tuesday he attended.

Summerville N. C. April 11th 1848
Tuesday* morning.

The Session met according to adjournment. Present as before Rev^d Neill McKay Jno Atkins and A. D. McLean Ruling Elders. Absent also as before Alex^r Morison.

Ruling Elders--opened with prayer

The business referred to at the last meeting of the session being taken up Mr. Morison from whom some explanation or of the language used in his protest and complaint was anticipated not being present in view of the judgement of Presbytery upon the action of a majority this Session as already referred to; the Session felt constrained from a sense of duty and as an act of Shear justice to them; to draw the attention of Presbytery again to the matter; and did so by addressing to that body a letter or memorial a copy of which is here found.

To the moderator of Fayetteville
Presbytery.

Dear Sir.

The Session of Tirza Church through you Respectfully call the attention of Presbytery to the 3rd and 4th reasons set forth in the complaint of Mr. Alex^r Morison against certain proceedings of the Session of Tirza Church (See 7th and 8th pages of printed minutes) and without enquiring whither the statements referred to influenced the decision of Presbytery in the premises, we now pronounce the representations false both in fact and in Spirit and most respectfully request your venerable body, as an act of justice to the Session of Tirza Church, to expung from their records the exceptionable minutes.

(Signed)

Neill McKay
Jno Atkins
A. D. McLean

The Session closed with Prayer

(Signed)

Alex^r D. McLean Clerk pro tem
Alex^r Morison Stated Clerk

*At a subsequent meeting this date was changed from Monday 10th as will be shewn by reference to the original draft. The change was made May 6th 1848.

Tirza October 15th 1848

The Session met in Col McLean's Study at the call of the moderator and was opened with prayer. Present Rev^d Neill McKay, Alex^r D. McLean and Alex^r Morison Ruling Elders with Mr. Henry Elliot Ruling Elder from the Session of Sardis.

Mr. Hugh A. McSween presented himself as an applicant for admission to the Communion and on examination was received.

Miss Ann J. McLean, Miss Emily Bailey and Miss Margaret J. McLean also applied and were received on examination. Mr. John Hodges also made application and was received on examination. At the same time and place Miss Julia F. Turner was received on certificate from the Pastor of Center Church.

After the foregoing applicants were dismissed the following servants made applications and were received on examination viz. Tom, a servant of Kinneth Haigwood, Gaberel a servant of Miss Mary McLean Eliza, a servant of Dr. M. McLeod, Vilate a servant of Peter McLean, Sophiah, a free girl in the servis at present of John B. Patterson and Letty a servant of Mrs. Sarah McNeill. The Session then retired to the church and the ordinance of Baptism was administered to the above named servants, and the ordinance of the communion administered to the members in attendance.

The Solem Servises were closed with prayer and thanksgiving.

Alex^r Morison Stated Clk

Tirza Church April 7th 1850

Session met at the call of the moderator and was opened with prayer. Present Rev^d Neill McKay John Atkins Alex^r D. McLean Ruling Elders. The following individuals made application and upon critical examination were received in the communion of the church: viz Messers James H. Coulton, Peter McEachin, Kenneth McKinnon and William H. Bunn. Miss Flora Graham was also received on examination. At the same time and place Ellen a servant of Miss Mary McLean was received on examination.

Adjourned Closed with prayer

Alex^r Morison Stated Clerk

Tirza Church May 5th 1850

The Session met at the call of the moderator and was opened with prayer. Present Rev^d Neill McKay with Alex^r D. McLean and Alex^r Morison Ruling Elders.

On application Mrs. Emily Reed and Mrs Margaret I Poe were dismissed from the above church to join the Presbyterian Church of Pittsborough N. C. Ordered that the Stated Clerk be required to furnish the said applicants with certifficates of church membership and good standing.

Ordered further that the Stated Clerk be required to enter upon the Sessional records the proceedings of this Session in his own trial: together with all their other Sessional proceedings, transactted, during his suspension from office.

Adjourned. Closed with prayer.

Alex^r Morison Stated Clerk

Trial of Alexander Morison

by the

Session of Tirza Church

Wednesday July 19th 1848

The Session met at the time appointed in other words according to adjournment. Present Rev^d Neill McKay, John Atkins and Alex^r D. McLean Ruling Elders.

The following charges and specifications were tabled against Mr. Alexander Morison by the Session. Alexander D. McLean was appointed temporary clerk during the investigation of this matter.

Whereas the Session of Tirza Church did on the 24 day of October 1847, receive into the communion of the church Dr. John McKay on personal examination and the profession of repentance toward God and faith in the Lord Jesus Christ. And whereas Mr. Alex^r Morison a member of said Session did complain of said action to the Presbytery of Fayetteville And whereas the said Session have remonstrated with Mr. Morison in relation to certain statements set forth in his complaint as untrue in fact, and calculated to reflect upon the Session as a body and especially upon the moderator. And whereas the said Mr. Alex^r Morison persists in his representation as to the facts in the case, and refuses to retract, to make any acknowledgements in the premises or any modification of his language. Therefore by virtue of the authority given by the Lord Jesus Christ the Great Head of the Church to those who rule in the same. The Session of Tirza Church do hereby institute against Mr. Alex^r Morison the following charge, viz:

Misrepresentation and Falsehood

Specifications. Se printed minutes of the Sixty-ninth Sessions of the Presbytery of Fayetteville. Page 7th 3rd reason or fact set forth in the complaint of Mr. Alex^r Morison against certain proceedings of the Session of Tirza Church. Dr. McKay did not use the expression as quoted and attributed to him in the complaint; nor were his remarks respecting "Judas" made in reply to the objections made by the complainant as above states. For proof of the above specifications reference is had to Dr. McKay and the Session

(2nd) The 4th statement set forth in the same complaint and is made to follow naturally from the preceeding, is in every part and particular unconditionally false. For proof of the second specifications, reference is had to Dr. McKay and the Session and Rev^d Angus C. McNeill.

Whereas a report has gone abroad beyond the bounds of this congregation that the first appointment for the late spring communion at Tirza Church was postponed for the want of the necessary preparation in not having provided a part of the elements for the occasion. And whereas such a report is utterly false and calculated to reflect strongly upon the moral character of the Session and especially the member of the Session reputed to have been delinquent in this matter: And whereas this Session have reason to believe that Mr. Alex^r Morison is the author and propounder of said report. Therefore the Session of Tirza Church do hereby

institute against Mr. Alex^r Morison the following charge viz:

Misrepresentation and Falsehood

Specifications. That the said Mr. Alex^r Morison reported, or induced the belief that the reason why the first appointment of the late communion at Tirza Church was postponed was a want of the ~~neccessary~~ preparation of a part of the elements for the occasion. For proof refferance is had to Mr. John C. Williams. For circumstantial evidence of the facts refferance is had to the Session of Tirza Church.

Resolved that a copy of the above charges and specifications be furnished Mr. Alex^r Morison and that he be cited to appear before this Session to answer the same at this place on tuesday the first day of August next.

Resolved further that this Session respectfully request the Rev^d E. McNair to attend and moderate this Session at the time above refered to.

Closed with prayer.

(Signed) Alex^r D. McLean
Clerk protempore

Tirza Church August 1st 1848.

The Session met according to adjournment Present Rev^d Neill McKay John Atkins Alex^r Morison, Alex^r D. McLean Ruling Elders, together with the Rev^d E. McNair who was invited to preside over this Session. The Session constituted with prayer by the Rev^d E. McNair The minutes of the last meeting were read.

The only business before the Session being the case--The Session against Alex^r Morison; and he intimating that he would avail himself of all constitutional priviliges his case was not taken up. A second copy of the charges were put into Mr. Morisons hands with the names of the witnesses. On motion ordered that the Clerk issue notices to Messers George McNeill, Duncan Murchison, Neal McLean and Hector McLean--The same were issued accordingly.

Mr. Morison asked the Session to be more speciffic in the charge in connexion with his complaints. Whereupon the clerk was required to issue another copy of the charge and specifications in which not only ~~the~~ were the minutes of Presbytery touching the case refered to but they were ingrafted into it a copy of which is the following

Whereas the the Session of Tirza Church did on the 24th day of October 1847 receive into the communion of the church Dr. John McKay on personal examination and the profession of repentance towards God, and faith in the Lord Jesus Christ. And Whereas Mr. Alex^r Morison, a member of said Session did complain of said action to the Presbytery of Fayetteville. And whereas the said Session have remonstrated with Mr. Alex^r Morison in relation to certain statements set forth in his complaint as untrue in fact and calculated to reflect upon the Session as a body and especially upon the moderator: And whereas the said Mr. Alexander Morison persist in his representation as to the facts of the case, and refuses to retract, or make any acknowledgement in the ease premisis or any modification of his language.

By virtue of the authority given by the Lord Jesus Christ the Great Head of the Church to those who rule in the same. The Session of Tirza Church do hereby institute against Mr. Alex^r Morison, the following charges, viz:

Misrepresentation and Falsehood

Specifications See printed minutes of the sixty ninth Sessions of the Presbytery of Fayetteville Page 7th 3 reason or fact set forth in the com-

plaint of Mr. Alex^r Morison against certain proceedings of the Session of Tirza church. Dr. McKay did not use the expression as quoted and attributed to him, nor were his remarks respecting "Judas" made in reply to the objections made by the complainant as above stated viz That the impropriety of the said reception in the complainants judgement was greatly heightened by the very exceptionable behaviour of the Dr. on the occasion referred to which by the Session was suffered to pass without rebuke or censure viz that in reply to the objections made by the complainants as above stated Dr. McKay uttered the following language "I don't think that I can be much worse than Judas, and the Saviour, who was well acquainted with his character received him into fellowship". For proof of the above specifications reference is had to Dr. McKay and the Session.

The 4th statement set forth in the same complaint and is made to follow naturally from the preceeding is in every part and particular unconditionally false viz: That the Doctor after using the language just quoted withdrew his application and abruptly started to leave the house and that the moderator of the Session called him back and persuaded him to renew the application and change the mode of it; suggesting that as he had been unchurched by an informal act of the Presbytery in dissolving the church of Avarasborough he might now be received by an examination.

Reference is had to Dr. McKay the Session and Revd Angus C. McNeill on motion the Session adjourned to meet at the church on Friday the 18th Instant. A resolution having been passed inviting the Rev^d E. McNair to preside on that occasion

Closed with Prayer
(Signed) A. D. McLean
Clerk protempore

Tirza Church
August 18th 1848

The Session did not constitute. Rev^d Neill McKay not being present.*
(Signed) A. D. McLean
Clerk protem

* Rev^d E. McNair the moderator of their own choice was present. The Session were all present. The accused was present. The witnesses were present.

Summerville September 18th 1848

The Session met at the call of the moderator. Present Rev^d Neill McKay, John Atkins and A. D. McLean Ruling Elders. Opened with prayer. The moderator stated that the purpose for which he had convened the Session was in reference to the consideration of the case---The Session versus Alex^r Morison---When the Session adopted the following resolution--That we adjourn to meet at this place on 21st at 10 o'clock A. M. and the temporary clerk be required to reissue the citations to the several witnesses in the case of the Session vs Alex^r Morison and also that Mr. Morison be notified of such meeting. Resolved that the Rev^d E. McNair be invited to moderate the Session on the occasion referred to--On motion the Session adjourned.

Closed with prayer
(signed) A. D. McLean
Clerk protempore

September 21st 1848

Session met according to adjournment and Revd E. McNair not being present The Revd Neill McKay constituted the Session by prayer. Present Alex^r Morison and A. D. McLean Ruling Elders. The Revd E. McNair not being present and neither party ready for trial. The following resolution was adopted--That the Session adjourn to meet at this place on Monday 16th of October next. Closed with prayer.

(Signed) A. D. McLean
Clerk pro-tem

September 21st 1848

Session met at Mr. John Atkins at 4 oclock P. M. at the call of the moderator. Present Rev^d Neill McKay John Atkins and Alex^r D. McLean Ruling Elders constituted with prayer. On motion Resolved that the Clerk pro-tem be required to invite the Rev^d E. McNair to preside over this session at its next meeting on Monday 16th of October next and that he be further instructed to cite all the witnesses in the cases of the Session vs Alex^r Morison and also that Mr. Alex^r Morison be notified of such meeting and required to be present to defend himself of the charges preferred against him.

Adjourned with prayer.

Summerville October 16th 1848

The Session met according to adjournment Present Rev^d E. McNair Rev^d Neill McKay Together with Alex^r Morison and Alex^r D. McLean Ruling Elders. Opened with prayer by Revd E. McNair. Mr. Atkins Ruling Elder being absent. On motion a committee consisting of Rev^d Neill McKay and Alex^r D. McLean were appointed to take the depositions of Mr. Atkins, John C. Williams one of the witnesses in one of the cases vs Alex^r Morison not being present. Rev^d N. McKay and A. D. McLean were appointed a commission of the Session to wait on Mr. Williams and take his depositions on 21st Instant. Mr. Alex^r Morison being also notified to attend.

The partees being ready for trial the moderator reminded the Session of their weighty responsibility and urged them to act in full view of the account which they must finally render to the Great Head of the Church.

Mr. Morison appeared before the Session. The charge and specifications were read, to which Mr. Morison pleaded "not guilty". Whereupon the Session introduced the following witnesses--viz: Rev^d A. C. McNeill, Rev^d Neill McKay, A. D. McLean and Dr. John McKay--who being duly qualified testified as follows.

Testimony in case of the Session of Tirza Church against Alex^r Morison

First Witness Dr. John McKay

Did you make known your wish to this Session to unite with the church through Col. McLean?

Yes I did.

Did you intimate to Col. McLean at any time, or to any other members of the Session--directly or indirectly the ground on which you expected or desired to be admitted to the privileges of the church?

I did not.

Where were the Session convened when you applied for admission into the church?

In Col. McLean's school room.

Did you know that a personal examination would be required by the Session before you met them?

I did not know what course the Session would take.

Did the moderator have anything to say on the occasion except to conduct the examination in the usual way?

Not that I recollect--I think not.

Did you intend when before the Session shewing disrespect to them, or are you aware of exceptionable behaviour on your part, as represented in 3rd fact or reason set forth in Mr. Morison's complaints?

I never intended or thought of such thing.

Is the language here quoted as yours that which you used on the occasion referred to?

It is not literally so I said I am not worse than Judas and he was allowed to associate with the Saviour and his apostles.

Was the language used in reference to Judas uttered before or after the vote of the Session admitting you to the privileges of the church.

After.

Was this language called forth in reply to the objections made by the complainant, as above stated, or was it elicited by offensive remarks of Mr. Morison.

It was elicited by offensive remarks of Mr. Morison on the subject of incest, after I was admitted into the church.

Did you withdraw your application and start to leave the house as stated in the 4th reason set forth in Mr. Morison's complaint?

The whole of this is false.

Did the moderator of the Session call you back and advise you in the premis, as set forth in the same section of the same complaint?

He did not--I never knew there was but one mode presented before the Session.

Have you a distinct recollection of the facts as they occurred before the Session when you were admitted into the church?

I think so--I made a record of the facts of the case when I went home.

Well you read the notes made on the occasion.

Yes. Notes taken 24th October 1847, relative to the doing, and action of the Tirza Session touching my application for membership to the church viz: Applied by letter through A. D. McLean to the Session asking to be received as a member of the church for self wife and Mrs. McCraigne--Saying if there would be any objections I would prefer withdrawing the application, rather than cause further excitement in the church. Mrs. McCraigne and wife were received by application--I was told there would hardly be any objection--Was received on examination for the reason that I had once been unchurched by Presbytery. Note taken--two, for one against my being admitted--The Session insisted on Morison to record his dissent and let the matter rest--He still said he would carry it up to Presbytery--In a moment of excitement, he felt it not only his duty to prosecute me but Mrs. McKay also for incest and etc. I then calmly said I had probably better withdraw the application as I did not wish to produce any excitement in the Session or church as it seemed Mr. Morison was determined to oppose the action of the Session. He again said he would oppose my being admitted as a member, and began to talk about incest--the Confession of faith and etc. I then said, I am no worse than Judas, and he was allowed to associate with the Saviour and his Apostles. A. D. McLean earnestly requested that I would not withdraw but stick to the Presbyterian Church. I had rights and I ought to stick up to them. It would have a bad effect upon the Church if I left of course I would carry off a rising family, friends and influence and etc. and etc. Requested Col. McLean to see the complaint before it was sent up to Presbytery as I was sure Morison would misrepresent me and the action of the Session as he had grossly done before--I opposed its going to Presbytery but agreed if Morison would be content with action of Presbytery that I would abide by its decisions. He said he made no bargains.

These facts and statements you now vouch for on oath?

I do.

Why did you say to Col. McLean that you had no confidence in the man? Because he had misrepresented me and the Session on a former occasion in a complaint prepared for Presbytery.

Have you the original complaint drawn up by Mr. Morison?

I have a copy of it.

Did you ever know the moderator to or act in any way calculated to disparage Mr. Morison's character?

I never did.

Were you present at a meeting of this Session on 6th May last?

I was.

Did you not hear Mr. Morison say that the language attributed to the moderator in the 4th reason set forth in his complaint was not in the original draft that he merely furnished a synopsis of the case to Presbytery and that was the Presbytery's language?

I recollect distinctly that he furnished a synopsis of the case to Presbyter. When his attention was called especially to the expression "calling him back and persuading him to renew his application and etc. Did not Mr. Morison say positively that the moderator did not use such language?

I don't recollect.

Did Mr. Morison subsequently say that he would be responsible for the whole as he believed it to be substantially correct?

He believed it was tolerably correct.

What led to this declaration of Mr. Morison?

The Session were interrogating Mr. Morison endeavoring to get him to retract or modify what was objectionable in his complaint.

From all that you witnessed on the occasion, do you not believe that it was the design of the Session to get Mr. Morison out of the difficulty and settle the matter?

That I believed to be the intention of the meeting.

Col. A. D. McLean 2nd Witness

Was it through you that Dr. McKay made known his wish to unite with the church.

It was.

Did Dr. McKay intimate directly or indirectly any preference as to the mode of his admission into the church?

He did not.

Where were the Session convened when you made known them Dr. McKay's wish to unite with the church?

In the west corner of the church.

Was any person present but the members of the Session?

Not immediately present.

Where did the Session meet next?

At Col. McLean's school room.

Was it at that time and place that Dr. McKay appeared and was received into the church?

It was.

Have you a distinct recollection of the deport of the Doctor on that occasion?

I think I have.

Was his behaviour unexceptionable and in every way respectful in manner and Christian like in spirit?

It was.

Did you not express yourself highly gratified by the disposition exhibited by the Doctor and your increased confidence in his personal piety?

after the Session adjourned?

I believe I did I am certain I entertained that feeling.

Do you remember the precise language used by Dr. McKay in refferance to Judas?

I do not.

Was it before or after the vote of the Session admitting the Doctor to the church that referance was made to Judas?

I am not certain.

Was the language used in refferance to Judas used to justify the act of the Session or was it used in refferance to some offensive remarks of Mr. Morison?

I do not know.

Is not the 4th reason in Mr. Morison's complaint unconditionally false?

I believe it is.

Did the moderator speak to the Doctor at all when before the Session except to put a few leading questions when the examination was pending?

I don't know that he did.

Did not Mr. Morison himself before the Session on 6th of May last, confess that the expression "calling him back, persuade him to renew his application" and etc., were not ~~in the original~~ used by the moderator--that these terms were not in the original draft of his complaint--that he merely furnished the Presbytery with a synopsis of the case and that ~~was the Presbytery's language~~ the expressions refered to were the Presbytery's language?

He stated that it was not his but the Presbytery's language.

Could any one not acquainted with the facts of the case form any correct idea of the particulars of the case, as they really occured from the complaint?

I think it would be very difficult.

Is not gross injustice done, both to the Session and to Dr. McKay in the representations of Mr. Morison, as set forth in his complaint?

I think so.

Did not Dr. McKay tell you not to allow Mr. Morison ~~the privilege~~ to prosecute his complaint immediately to Presbytery without its being reviewed by the Session?

I have forgotten whither or not he did.

Have you a distint recollection of ~~a meeting held at~~ the facts relative to a meeting of the Session held at Tirza church on the 11 of April last?

I have a distinct recollection of all the facts except the date.

Did you give Mr. Morison notice of the intended meeting?

I did--I spoke to Mr. Morison on Sabbath evening stating thus: the Session would convene on Tuesday the 11th of April.

Did the Session meet on Thursday and was Mr. Morison present?

The Session met at the time appointed but Mr. Morison was not present.

Was he on the Hill?

He told me he supposed he was at the time of the meeting of the Session.

Did you furnish him with a copy of the action of the Session on that day?

I did.

Had Mr. Morison any difficulty in obtaining such copy?

He had none further than the trouble it cost me to write it.

Why did Mr. Morison say he was not present in person?

He stoped at Mr. Rolin's store to do some business and reconed he was there when the Session met.

Was there any meeting of the Session on the previous day?

There was not.

Did you make a mistake of the day of the month?

I made a mistake of the day of the month in making out a record of the pro-

ceeding of the Session.

Was it corrected before going on the book.

It was corrected.

Did you ever know or hear of the moderator (Mr. McKay) holding up to public scorn and contempt the character of Mr. Morison or in any way speaking disparagely of his character?

I am not able to say that I did.

Rev^d Neill McKay 3rd Witness Examined

Did you moderate the Session of Tirza church when Dr. John McKay applied for admission to the church?

I did.

Did you regard the behaviour of Dr. McKay as respectful in manner and Christian in spirit?

I did decidedly.

Did you use the language attributed to you in the 4th reason set forth in Mr. Morison's complaint?

I did not use any language except such as is used in conducting examination

Rev^d Angus C. McNeill 4th Witness Examined.

Were you present on the 6th of April last when the Session of this church met at Col. McLean's school room?

I was.

From what you witnessed on that occasion do you not believe that it was the disposition of the Session to compromise the matter, and get Mr. Morison out of the difficulty?

I thought from the spirit manifested by the Session they were disposed to have it reconciled.

Did not Mr. Morison himself before the Session on the 6th of May last confess that the expressions, calling him back, persuade him to renew his application, were not used by the moderator that these terms were not in the original draft--that he merely furnished a synopsis of the case and that the expressions referred to were the Presbytery's language. My impression of the facts are these--that in answer to a question propounded to him by the moderator respecting certain expressions contained in the complaint--That Mr. Morison said that was not his language but the Presbytery's--That he had furnished a synopsis of the case to Presbytery, and what was contained in the complaint was theirs or Presbytery's--I remarked I think at this stage of the case that Presbytery had no right to alter a single word of the complaint. On being interrogated further as to the alterations that had been made by Presbytery, as to whether the complaint contained as much or more than he had furnished. He stated that some extraneous matter might have been left out. On being asked to specify the particular part or point out any alterations that had been made in his complaint, he admitted as well as I recollect that the word persuade in the complaint was not the one he had ~~originally~~ used but failed to point out any other.

Have you any recollection of the moderator (Mr. McKay) acknowledging the truth of any of the facts set forth in Mr. Morison's complaint?

I don't think I have.

Do you remember any difference of opinion between the moderator Mr. McKay and Mr. Morison respecting dates?

I think I recollect something having been said of a previous meeting of the Session but when or where I don't recollect.

Did Mr. Morison subsequently say that he thought the best way to dispose of the matter was to swallow ~~the-whole-the~~ whole of the complaint as he believed is to be substantially correct?

As a member of the committee appointed by Presbytery I was desirous of knowing the position of the two parties after the conversation that had been had in order that I might report the same. The Session expressed themselves satisfied with the position they had assumed. Mr. Morison was asked whether he would contend for the complaint as it was. He said he believed the easiest way to get over it was to swallow it just as it was--He believed it was substantially correct.

Testimony of Mr. John Atkins taken by a commission of the Session of Tirza Church on 16th October 1848.

Were you present when Dr. McKay applied for admission into the church through Col. McLean?

was.

Where were the Session then convened?

In the church next Col. McLean's.

Was any person present except the Session.

I don't think any person was near.

Where did the Session meet next?

In Col. McLean's school room.

Was it at that time and place that Dr. McKay applied personally before the Session for admission to the privileges of the church.

It was.

Did you regard the Doctors behaviour as respectful to the Session and becoming a Christian when before them?

I saw nothing out of the way.

Did Dr. McKay use the language set forth in Mr. Morison's complaint, viz: "I don't think that I can be much worse than Judas, and the Saviour who was well acquainted with his character received him into fellowship" or did the Doctor say that the Saviour allowed Judas to associate with him and his Apostles?

Not as quoted by Mr. Morison, but that the Saviour allowed him to associate with him and his Apostles.

Did the moderator have anything to say to the Doctor except to examine him in the usual way?

I think not.

The Testimony on the part of the Session here closed--Mr. Morison waiving the right to cross-examine any of the witnesses, or to introduce new witnesses in his own defence. Preceded to read a paper purporting to be his defence against the charges preferred against him by the Session and is as follows:

Answer of Alexander Morison to the charge and Specifications of the Session of Tirza church instituted against him July 19th and again renewed August 1st 1848.

Your respondent acknowledges the receipt of a document containing two preambles and two general charges both which are for misrepresentation and falsehood. Two specifications appear under the first general charge and one under the second; to all of which your respondent is required to answer.

In as much as the document alluded to claims to have been issued by a constituted court of the Lord Jesus Christ your respondent will endeavor

to give the several facts therein set forth a specific and respectful reply.

In the first preamble refferance is made to the following facts viz: that on the 24th of October 1847, the Session did received into the communion of the church Dr. John McKay; that your respondent did complain of the reception of Dr. McKay to the Presbytery of Fayetteville that the Session did remonstrate with your respondent, touching the facts set forth in his complaint, as untrue and ~~calculated-to-do-injustice~~ fraught with injustice to the Session, and especially to the moderator thereof; and that your respondent "persists in his representation as to the facts of the case; and refuses to retract or make any acknowledgements in the premisis or any modification of his language and etc. The act of complaining certainly now needs no vindication; the constitution being very clear and explicit on the subject; and the complaint after a full and fair trial, being fully sustain by the Presbytery.

Touching the remonstrance refered to, your respondent has ever been and still continues to be willing to listen to the voice of remonstrance; but before remonstrance can produce retraction, there must be a conviction of error or mis-statement which conviction the Session in the remonstrance alluded to have failed to produce.

It is now nearly twelve months since your respondents complaint passed in solem and deliberate rewiew, before the Presbytery, holding its Sessions in a neighboring church; not a sylable was, at that time uttered, touching its real or suposed falsehood. Why are the facts set forth in the complain now spoken of as untrue by the Session and calculated to do injustice? If they are false now they were false then. Why was not this falsehood at the time--the time of trial in Presbytery detected, specified and proved? The Session having failed at their late memorable meeting of remonstrance, to assign any satisfactory reason either for the lateness of their discovery of falsehood in the complaint or for its consealment from your respondent, till after the Session had made their extraordinary expunging request to Presbytery (holding its Sessions in a distant county) and your respondent being under the unwaivering conviction of the truth of every fact set forth in his complaint, could not without agravated guilt, make any retraction.

The charge in the document under consideration is "misrepresentation and falsehood". To this charge your respondent unhesitatingly pleads "not guilty" and calls upon the Session for proof of the denied allegation.

Touching the first specification under this charge, ~~your-in-which-his statements-as-set-forth-in-his-complaint~~ your respondent here reiterates his conviction that the said statement is true from first to last; and with due respect to the Session, he most seriously objects to some of the testimony to which he is here refered, for the following reasons. He objects to Dr. McKay as a witness, because he is too deeply interested therein to be impartial; and he objects to the Session as such because they appear as prosecuters in the case; and while they affirm the falsehood of your respondents statements, he believes it to be incumbent upon them to prove this falsehood by other testimony than their own.

Touching the other specifications under this charge, in which his statements as set forth in his complaint are pronounced by the Session to be in "every part and particular, unconditionally false", your respondent still affirms the truth of the said statements; and with all becoming respect ~~to the Session~~ he objects objects to the testimony of the Session as such; and to that of Dr. McKay, to which he is here refered, for the reasons already stated. Your respondent feels anxious to hear the evidence to be given by that worthy minister of Christ, the Rev^d Angus C. McNeill in a case with which he is so unacquainted.

To the charge repeated as annexed to the second preamble viz: "Misrepresentation and Falsehood", your respondent repeats his former plea of not guilty; and as to the specification there to annexed; your respondent

enies making any statement or representation respecting the postponements of the communion, other than that which actually occurred, and which in his humble opinion was not calculated to reflect, either "strongly", or otherwise on the moral character of the Session or any member thereof. For further evidence of that fact your respondent would refer the Session to Mr. John C. Williams, their own witness in the case; a gentleman of unquestionable veracity: and all-together disinterested in the case.

The circumstantial evidence of the Session to which your respondent is here referred under this charge is objected to, for the reasons already repeatedly stated.

All of which is respectfully submitted. October 16th 1848

By: Alex^r Morison

Here the defence closed. The charge and specifications were then read by the Clerk and the members of the Session called upon for an expression of opinion--The vote was then taken and the charge sustained. A committee was appointed to draft a minute expressive of the views of the Session in the case--Rev^d Neill McKay and A. D. McLean constituting said committee. The Session had a recess until 8 o'clock P. M.

At 8 o'clock the Session was called to order by the moderator. The committee reported the following minute, which was unanimously adopted by the Session viz:

Resolved that while this Session deeply feel the delicate position in which they are placed and the weighty responsibility resting upon them in the decision of the case now before them; so seriously affecting the moral character of one of their number--yet they feel constrained by the evidence adduced to declare the charge and specifications against Mr. Alexander Morison fully sustained. Resolved that the said Mr. Alexander Morison hereby is suspended from the functions of his office and the privileges of the church till he give satisfactory evidence of repentance.

Mr. Morison then gave notice that he would appeal from the judgements of the Session to the Presbytery of Fayetteville.

On motion the resolution appointing a commission to take the depositions of John C. Williams in case No 2 of the Session against Mr. Alex^r Morison was reconsidered the committee discharged and the case indefinitely postponed.

The Session then adjourned.

Sine die. Closed with prayer by Rev^d E. McNair.

(Signed) Alex^r D. McLean

Clerk pro-tem

The appeal of Alex^r Morison from the foregoing judgement and sentence to the Presbytery of Fayetteville.

To the Rev^d Moderator, and Members constituting the Presbytery of Fayetteville to convene at the Church of Smyrna in the county of Richmond and State of North Carolina on Thursday the 20th of October 1848.

The Appeal of Alex^r Morison, from a decision and sentence of the Session of Tirza Church, adopted and pronounced by the said Session, on the 16th of October 1848, declairing him the said Alex^r Morison, suspended from the functions of the office of Ruling Elder and from the communion of the Church. Impressed with a deep-felt sense of the respect due your venerable body, as a Court of the Lord Jesus Christ, you appellant seeks redress for the following reasons, viz:

1st Because his complaint, relative to which he is charged with false-

hood passed in solem and deliberate review before Presbytery, twelve months ago; and no exception was taken to its truth; and an explicit promise was made; that the Session would submit to the decision of Presbytery in the premisis.

2ndly Because the Session failed to comply with the Saviours injunction, contained in Matthew 18th chapter and etc.; which in the oppinion of your appellant, would have applied, very pointedly, in the present case.

3rdly Because the moderator and Session had charged him with falsehood in Presbytery, ~~twelve-months~~-age, at its last Spring Sessions, and afterwards spread the same charge on their Sessional Minutes, before specifying particulars to your appellant.

4thly Because the prosecution, in the oppinion of your Appellant, was a manifest userpation of Presbyterial power, on the part of the Session under existing circumstances of the case.

5thly Because there was no testimony introduced having any bearing on the charge, but that of the Session, who were the prosecutors in the case, and that of Dr. McKay. All these were deeply interested in the result of the trial and might reasonably be expected to be partial.

6thly Because the name of your appellant appears frequently as a witness, on a document put into the hands of the Rev^d Neill McKay at a late pro-re-natta meeting of Presbytery at the Bluff; and your appellant has reason to believe that one important object of the trial was to destroy his credibility as a witness.

7thly Because he believes, that the court sitting in judgement on his case was not constitutionally organized--there being but one Ruling Elder acting, while there was yet another belonging to the Session. And he think moreover, that the Rev^d Neill McKay was not entitled to a vote in the Session after having resigned the moderator's chair.

Your Rev^d Body will observe that in the lower court, your Appellant has introduced no testimony for his own exculpation. In this omission he was influenced by reasons which seemed to him sufficient; viz:

1st Beacuse he had been disappointed and harrassed by repeated postponements of the trial.

2ndly Because an important witness was absent who could not attend when the trial took place.

3rdly Because he had reason to believe that the Session had prejudged the case and that any testimony which he might introduce would not modify their intention or affect the result.

4thly Because your appellant had and still has the most implicit confidence in the judgement and integrity of your venerable court and believes that it will mete out even-handed justice as the case requires.

For these reasons your appellant seeks redress at the bar of Presbytery and as in duty bound will ever pray.

Alex^r Morison

Tirza Church September 29th 1850

The Session met at the call of the moderator the meeting was opened with prayer. Present Rev^d Neill McKay, Messers John Atkins Alex^r D. McLean and Alex^r Morison Ruling Elders.

Sarah a servant belonging to Catharine McNeill and Hariet a servant belonging to Angus Shaw made application and on examination were received into the communion of the church.

Adjourned Closed with prayer.
Alexr Morison S. C.

March 27th 1852 Tirza Church

The Session met at the call of the moderator Present Rev^d Neill McKay with

messrs John Atkins and Alex^r Morison Ruling Elders. The meeting was opened with prayer. Alex^r Morison was appointed a commissioner to Presbytery at its next stated Session.

Adjourned closed with prayer.

End of Tirza Presbyterian Church Sessional Minutes

Various Notes Recorded at Random Throughout the Sessional Book

The following transcription seems to be rough notes for a murder trial, evidently not tried by the Session, only recorded in the Session book, possibly on empty, unused pages. Many words are undecipherable and these are indicated by brackets and lines.

State vs []--Murder of her infant

The law in its mercy assures that the prisoner is innocent--Satisfactory evidence of the prisoner's guilt must be shown [] to its being reached beyond a [] doubt before the jury is authorized to bring in a verdict of guilty.

1. It must be shown that the prisoner with malice [], or as it is [] with "malice aforethought" took the life of the deceased.
2. Before a jury is authorized to convict a prisoner in a case of infanticide they should first of all be fully satisfied that the child had been wholly born alive before the fatal violence was applied to it.
3. Respiration is a sign of life. This case is to be ascertained by the application of [] pulmonary tests. The [] child at a particular period. i.e.--after intire birth--a case which proves what has already been stated can surely [] of clear medical proof.

In view of all the light which can be gotten from all the pulmonary tests [] Doct. Taylor [F. Dr. S.] in a [] of this book of medical jurisprudence says "That a serious question will probably here suggest itself, from the number of impossible proofs, so to [] which the law requires in these cases namely How can a conviction for child murder will take place where there are no eye witnesses to the crime"---See Taylor medical jurisprudence page 300--

4. Before a person can be convicted of murder for the killing of an infant it is absolutely necessary to first establish that the child had been wholly brought into the world alive and that it was alive when the fatal blow was stricken.
5. You may establish that the child had breath but that will not be suf-

ficient unless it appear that such breathing was had after the child had been fully [born] into the world alive--for the reason that no medical [witness] can tell by the use of any pulmonary tests whither the breathing evidenced by the test was had at, during, or after its birth--that is after the child had wholly come into the world thereby enjoying a separate independent circulation from its mother.

6. This being so in the absence of positive testimony that the violence was applied after the child had been wholly brot into the world the jury are not authorized to bring the verdict of guilty.
7. The jury have no right to speculate as to this being a good law or a bad law. They are bound to be governed by it as it is--All they can do is to acquit the prisisoner should you not do it you do a wrong two fold greater than that charged against this prisoner--for the reason you do when the law where the judge the administrator of the law says to you that the evidence is insufficient. To do it therefore you [course it] cold blooded, bald-faud murder--I mean of course moral murder. You will not be arrained and tried for it here with the hue and cry of the Honorable Court and the sympathetic audience following after you and hurrying you down on a wild [_____]. You are a [_____] and that you [_____] the [_____] in its full physical and [_____] directing you down on this poor, friendless, deranged lady is being hunted down by Dr. McNeill from whose ignorant [_____] before the common [_____] this whole case has grown and [_____] I feel constrained to say what I have said, I do not say it under the [_____] of a feeling of despair but from a sense of professional duty--I do it from [_____].of humanity.

END OF NOTES CONCERNING MURDER TRIAL

Cab McAllister

to M dē 1790

Janet Buie

END OF TIRZAH PRESBYTERIAN CHURCH SESSIONAL RECORDS VOLUME I

Tirzah Presbyterian Church Cemetery Inscriptions

Surveyed 1986

by

Kathy B. Jones, Karen C. Norris, Roxanne Jones, Kevin Stone
Lee Davis, Tara Jones and Richard Turner

Jordan A. Salmon 1885-1950	Fannie R. McLean 1882-19__	Louola Harmon Chapin July 24, 1897 -----
Arrelia Salmon 1887-1975	Malcom A. D. McLean 1882-1946	Fannie McKay Chapin August 30, 1861 March 5, 1938
Clara Mae Salmon April 28, 1923 April 27, 1951	R. S. Taylor September 30, 1896 August 15, 1961	Hal L. Byrd October 11, 1927 June 21, 1978
Rass Evans McNeil September 17, 1949 November 24, 1949	Margie McKay Burgess October 16, 1884 February 11, 1954	Jeanette S. Byrd December 4, 1933 -----
Oda Maybelle McNeil born and died 1928	Fredrick J. Cox June 4, 1869 April 6, 1939	Willie Jones Byrd December 25, 1892 December 9, 1953
John Worth McNeil November 26, 1903 August 30, 1977	Sarah Grady Cox June 11, 1871 January 17, 1950	
Sara Oda Faircloth McNeil March 29, 1910 February 5, 1957	Kate Burgess Hollingsworth April 6, 1917 -----	Ethel Lucile Byrd July 21, 1902 April 14, 1979
Rev. John P. Stephenson September 20, 1922 June 22, 1986	Arthur Hollingsworth M Sgt WWII Army June 25, 1904 February 22, 1969	Gloria Swanson Byrd October 2, 1922 June 11, 1941
Estelle Ballard Brown 1904-1976	Hiram Thompson Chapin US Army WWI January 1, 1895 March 9, 1982	Maggie Lenora Byrd February 28, 1870 August 4, 1918
Daniel Mack Ballard 1870-1947	John T. Howington May 27, 1906 February 25, 1984	John William Byrd March 1, 1860 February 6, 1920
Linda K. Holt July 4, 1951 July 6, 1951	Bella A. Howington January 6, 1914 -----	Mattie Ellen Blanchard Stephens January 26, 1920 April 2, 1984
Kenneth R. Holt October 11, 1955 October 13, 1955	R. C. "Bill" Langdon February 14, 1924 June 23, 1983	John Louis Stephens September 6, 1916 -----
Freda Eason Bradley May 14, 1928 April 27, 1952	Annie Mae Langdon August 16, 1932 -----	Alice A. Johnson Stephens October 21, 1885 August 26, 1961
Edgar Leon McLean February 14, 1927 October 21, 1966		

Tirzah Presbyterian Church Cemetery Inscriptions

Henry Clay Stephens May 27, 1882 February 9, 1954	Mary A. Stephens 1847-1891	Ila Mae Marsh August 27, 1916 February 13, 1981
Kenneth Murchison May 18, 1868 January 21, 1938	Alton Wicker April 22, 1899 February 8, 1974	Walter R. Marsh 1889-1937
James Archie Johnson March 27, 1882 November 15, 1973	Minnie L. Wicker November 9, 1887 May 31, 1969	Carrie Butler Marsh 1888-1937
Mary G. Atkins Johnson November 10, 1888 January 4, 1963	George A. Wicker September 18, 1862 July 22, 1931	Hoyle D. Secrest February 9, 1900 December 29, 1971
Clair L. Wilkins 1900-1970	Annie Wicker December 15, 1866 April 8, 1945	Jannette Isabella Secrest November 5, 1898 November 12, 1976
Catherine W. Martin September 5, 1882 February 19, 1915	Rory Charles Wicker October 28, 1897 April 12, 1965	Mary Bethea Carlson April 24, 1890 August 26, 1978
Alex McD. Withers August 28, 1868 July 6, 1911	Bethora M. Wicker July 26, 1906 July 15, 1981	Lena Stewart Marsh Hockaday April 24, 1872 December 6, 1952
John A. McDougald November 1, 1829 May 10, 1901	Hiram Baggett July 15, 1877 May 8, 1940	Belle Hockaday January 7, 1909 June 22, 1977
Susan Chapman August 24 1796 November 21, 1850	Dollie M. Baggett December 18, 1886 September 21, 1946	W. F. Hockaday January 27, 1861 May 14, 1936
Simeon Coltch, D. D. 1785-1868 DAR	Mary Catherine McLeod April 14, 1949 January 17, 1950	Fredrick J. Ineson August 28, 1892 January 13, 1974
James R. Stephens February 26, 1877 February 12, 1934	Alfred L. Taylor March 4, 1865 May 11, 1947	Grisella B. Ineson March 12, 1895 July 5, 1978
Infant son of Mr. and Mrs. H. C. Stephens July 3, 1921 November 29, 1921	Dorothy Ann McLeod November 11, 1954 -----	Elizabeth H. McKay October 17, 1900 July 24, 1978
Civil A. Stephens September 26, 1867 November 5, 1940	John Prentiss Burgess no dates	S. Prentiss McKay April 20, 1890 October 15, 1961
Elias J. Stephens December 25, 1846 December 30, 1923	Christine Newton Burgess no dates	Margaret B. McKay September 30, 1862 January 31, 1938
	Jessie M. Nipper September 6, 1919 September 16, 1955	

Tirzah Presbyterian Church Cemetery Inscriptions

S. Prentiss McKay
November 19, 1857
February 23, 1908

Lucy McKay
no dates

John W. McNeill
October 29, 1822
October 6, 1885

Sally McNeill
died March 1, 1901
Aged 85 years

Evelyn Josephine McKay
October 7, 1831
July 2, 1908

Neill McKay, Jr.
November 19, 1827
July 24, 1885

Rufus Archibald McKay
October 1867
August 1869

Louise McKay
November 21, 1882
July 28, 1884

Josephine McKay Farrell
July 14, 1880
July 12, 1918

Corrina M. McNeill
1880-1968

W. M. McNeill
1851-1936

Paul McKay
July 29, 1872
July 22, 1925

Mildred L. McKay
May 23, 1884
March 19, 1980

Johnnie, infant son of
R. B. and L. E. McKay
born and died
March 22, 1821

Lucy E., wife of
W. B. McKay and
daughter of Dr. Wesley
Heartshield
January 10, 1836
April 25, 1872

William B. McKay
March 7, 1836
February 1, 1896

Stephen J., son of
John and Rayes
Murchison
April 7, 1954
August 13, 1954

Mary Elizabeth McKay
February 5, 1867
June 20, 1945

John Joseph McKay
May 9, 1870
October 23, 1944

Hector, son of
Duncan McLean and Mary
McAlester
February 16, 1810
February 14, 1902

Mary McAlester McLean
October 13, 1785
September 25, 1813

Duncan McLean
August 5, 1776
died January 5, 1824
in Bibb County Alabama

Hugh, 4th son of
Duncan McLean and
Mary McAlester
February 16, 1810
February 9, 1899

Ella May Boyer Atkins
June 15, 1879
August 12, 1968

Lewis S. Atkins
March 31, 1860
March 20, 1933

Neill Atkins
May 21, 1837
July 10, 1903

Georgia Gaston, wife of
Neill Atkins
June 23, 1857
September 20, 1896

Benjamin F. Atkins
April 23, 1847
June 7, 1919

Robert T. Atkins
October 31, 1852
June 8, 1914

Dr. J. W. Atkins
January 26, 1839
October 20, 1890

Mary Jane Atkins
June 15, 1814
May 18, 1901

John L. Atkins
January 19, 1807
February 23, 1873

Mary E. Atkins
May 18, 1906
July 29, 1907

Stewart Atkins
December 3, 1904
March 22, 1909

Colin McArtan
August 27, 1845
October 17, 1926

Lillian McArtan
October 23, 1855
July 30, 1934

John W. McArtan
August 17, 1889
March 23, 1960

Neill S. Atkins
August 2, 1884
October 15, 1950

Gertrude McArtan, wife of
Neill S. Atkins
February 10, 1886
June 22, 1960

James Colin Atkins
Sgt US Army WWII
December 11, 1918
May 1, 1984

Tirzah Presbyterian Church Cemetery Inscriptions

Earlie D. Stephens, Sr. February 1, 1908 December 27, 1973	Rachel H. Gregory June 3, 1889 December 12, 1971	A. G. Douglas October 3, 1856 June 20, 1914
David Floyd McRae FN US Navy Korea October 16, 1932 December 13, 1970	Norman M. Gregory April 3, 1883 January 20, 1968	Nancy A. Taylor, wife of A. G. Douglas 1856-1937 married December 23, 1877 to this union were born five girls
Marjorie N. Taylor no dates	Sallie B. Gregory died September 16, 1935 Aged 52 years	
Ernest Lee Taylor August 29, 1908 February 21, 1971	B. P. Gregory died September 1922 Aged 45 years	Mildred, daughter of E. D. and Maggie Holder February 7, 1919 April 28, 1923
Nora Taylor Spector December 18, 1920 February 27, 1968	Julia, wife of James Gregory September 16, 1845 July 8, 1931	E. D. Holder 1883-1945
Charlie E. Taylor 1881-1939	James Gregory April 16, 1836 November 13, 1922	Maggie J. Holder 1881-1958
Missouri J. Taylor 1881-1946		Walter R. McLean October 24, 1909 July 18, 1969
A. Douglas Holder June 24, 1916 August 13, 1972	Maggie M. Black May 8, 1887 October 10, 1956	Lillie A. McLean August 27, 1912 June 18, 1976
Bessie Lee Stephens, wife of A. D. Holder June 25, 1905 February 22, 1962	William H. Black April 14, 1886 January 28, 1975	Theodosia Hedgpeth Johnson 1867-1914
Nerio Stephens June 11, 1880 November 13, 1945	Bessie T. Black December 24, 1931 September 25, 1985	Walter E. Johnson 1890-1939
William M. Stephens June 15, 1858 August 25, 1933	William H. Black, Jr. July 9, 1913 January 1, 1978	Winnie Long Maynard died July 4, 1907 Aged 70 years
Georgia May Avent October 20, 1915 March 16, 1918	Mack M. Ballard August 8, 1903 -----	Rachel Overby died December 26, 1906 Aged 77 years
Sallie, wife of Dock Oakley June 10, 1860 March 16, 1916	Ruth S. Ballard December 27, 1907 November 2, 1965	Dennis C. Morris November 24, 1892 June 16, 1908
Pauline Gregory, wife of G. C. McNeill March 1, 1910 October 3, 1958	Seth Davis Brantley February 9, 1871 November 10, 1949	Gilliam Parker 1829-1914
	Cora Varner Brantley March 21, 1877 March 21, 1938	Sarah C. Lucas, wife of Gilliam Parker no dates

Tirzah Presbyterian Church Cemetery Inscriptions

Bettie A. Bain 1871-1906	Asa G., son of O. M. and Nancy Bishop June 14, 1899 September 4, 1900	The children of Nancy Susan McLeod and Norman McOonald: Sarah C., Julia A., Anguish, Neill A., Lucy J. and Florence
Effie Mildred, wife of Oscar McCauley November 5, 1883 October 1, 1925	Duncan J. Bishop 1857-1934	Catherine McLean McDonald March 25, 1869 September 13, 1947
Rachel Wright Spears October 18, 1913 May 28, 1985	Annie M. Bishop 1866-19___	Neill A. McDonald April 18, 1855 January 9, 1939
John Wesley Spears N C LCDR US Navy WWII January 27, 1906 April 20, 1967	Mary A. White no dates	Allen M., son of C. M. and S. J. McOonald May 20, 1918 January 17, 1921
Infant son of Oscar and Effie McCauley March 10, 1918	Asa A. Bishop Co F 15 NC Inf CSA 1830-1902	Colin M. McDonald July 14, 1892 December 25, 1974
Infant daughter of O. J. W. and Jessie Phillips born and died April 26, 1924	Louis B. Smith April 12, 1910 June 18, 1963	Sallie Thomas, wife of Colin M. McDonald April 29, 1900 July 15, 1969
Mary McLean Marsh 1887-1960	Flora B. Smith July 4, 1911 -----	William Early Truelove July 15, 1878 November 11, 1937
William F. Marsh 1879-1931	J. M. Ballard died September 21, 1922 Aged 85 years	Joseph S. Stephens 1847-1914
Margaret C. McLean 1903-1977	Sarah Cathern, wife of J. M. Ballard October 8, 1842 October 12, 1917	Lucy A., wife of J. S. Stephens 1876-1941
Alfred M. McLean 1884-1950	Norman McOonald March 1, 1818 July 12, 1880	Marven B. Stephens July 1, 1905 February 26, 1922
Neill McDougald McLean September 25, 1906 December 1906	Lucy Gregory McOonald died January 1, 1880	Madge H. Ellis October 28, 1887 October 9, 1957
Oan Hugh McLean, Jr. June 20, 1891 March 20, 1915	married to Norman McDonald in 1840	William S. Reid 1905-1962
Mary G. McLean 1861-1921	Norman, son of John Norman McDonald born Isle of Sky Scotland and came to America in 1814 and married Nancy Susan McLeod who also came from Isle of Sky in 1814. They settled at the place now known as Buies Creek, N. C.	Mary M. Reid 1907-1947
Dan Hugh McLean 1847-1921		Inez W. Stephens July 11, 1923 -----
Daniel M. Bishop died March 30, 1904 Aged 42 years		

Tirzah Presbyterian Church Cemetery Inscriptions

Hattie Eliza Lindsay
February 5, 1857
June 26, 1906

Mary Lee Lindsay
July 4, 1849
August 16, 1913

Benjamin F. Stephens
February 27, 1846
January 9, 1929

Emma J. Stephens
July 26, 1865
July 13, 1928

Jordan Alexander Ballard
January 21, 1936
November 11, 1936

Annie Lillian, daughter of
J. W. and F. L. Bain
June 28, 1921
October 17, 1921

John William Bain
July 15, 1883
May 20, 1957

Flora Salmon Bain
May 8, 1887

Florence McD. Lee
no dates

Milton Dwen Lee
US Army WWII
19D4-1977

Mannie McDonald
May 15, 1895
May 5, 1983

Claudia Ann McDonald
August 4, 1898
May 3D, 1962

Quincy D. McDonald
NC T Sgt Infantry
WWII
February 27, 19D4
July 25, 1957

Addie McDonald
December 6, 19DD
February 27, 1986

Jospeh Milton Long
Pvt Billeting and Sop
WWI
July 17, 1893

January 26, 1972

Sally McPherson
November 23, 1882
December 11, 1955

J. W. McPherson
March 2, 1865
April 18, 1917

James Wilson Brown
January 11, 1922
April 24, 1983

Benjamin A. Parker
November 13, 1886
May 2, 1932

Blanche Johnson Parker
November 14, 1896
January 14, 1986

Dker Lee Johnson
October 19, 1886
December 25, 1946

Franklin Pearce Johnson
May 10, 1855
January 16, 1933

Sally Lindsay Johnson
July 2D, 1858
July 29, 1928

Herbert Hughes Johnson
July 7, 1891
December 26, 1926

Carl Allen Byrd
August 25, 1915
April 14, 1986

Daniel McDonald
181D
November 5, 1876
father of John A.,
Archibald J., Duncan
J., Mary E., Randal P.,
Hugh D., Flora A.,
Sarah M., Daniel M.,
Martha C., William N.,
Neill B.

Mary E. McDonald
1833-19D4

Archibald J. McDona
January 18, 1837
October 13, 1869

Mary E., wife of
Archibald J. McDona
October 10, 1836
May 23, 1921

Annie Eliza, daughte
of W. K. and Margare
J. Black
March 2D, 1883
November 23, 1901

Hardy Collins
1875-19D5

Neil Collins
1879-1897

Hardy Collins
September 15, 1833
April 7, 19D9

Flora McDonald, wife
of Hardy Collins
May 27, 1840
October 22, 1892
Erected by her son
D. C. Collins

David McKethan Pembe
October 15, 1913

Mary Hughes Bryan,
wife of
D. M. Pemberton
July 13, 1922
October 12, 198D

Sarah M., wife of
J. A. Baker
September 21, 1867
February 7, 1898

Jennetty A. Patterso
wife of
D. A. Collins
December 29, 1877
April 7, 19D1

Tirzah Presbyterian Church Cemetery Inscriptions

Richard Marshall, son of
M. G. and Sudie Nelson
March 29, 1910
October 1, 1911

Sarah F. Morison
d. May 22, 1844
Aged 31 years

Mary Louise, daughter of
M. G. and Sudie Nelson
September 25, 1911

The Home of the Stranger
Bury me where a lone tree will spread
It's cooling branches o'er my head
That its withering leaves each year may rest
On the grassy mound above my breast.

Marshall Grey Nelson
September 23, 1892
January 18, 1912

Let ivies twine and the mosses creep
Where lies my dust in its dreamless sleep
Sweet emblems all, that the blest shall rise
To fadeless glory beyond the skies.

Robert Grady, son of
F. J. and S. G. Cox
September 3, 1905
May 30, 1920

A. E. Reid, son of
W. H. and E. Reid
May 21, 1853

Mary M. Spears
1858-1940

Mary Isabella Green Grady
July 11, 1841
May 21, 1876

October 24, 1856

Oscar J. Spears
1850-1905

James Robert Grady
November 24, 1830
June 11, 1906

Biddy E., daughter of
William and Emily Reid
April 4, 1851
April 20, 1853

James Neill Fuquay
July 28, 1878
June 20, 1943

Betty T., wife of
A. W. Avent and
daughter of
M. and N. G. Jones
November 23, 1839
March 3, 1861

Little Baby
no dates

William Murphy Bryan
July 6, 1887
June 15, 1968

Frank Pierce, son of
M. R. and Estelle Morgan
July 6, 1881
September 18, 1882

Elizabeth Barksdale, wife of
Anson Bailey
February 9, 1806
May 28, 1872

Maude Johnson Bryan
September 19, 1888
June 10, 1970

Estelle Grady Morgan
February 23, 1861
March 18, 1929

Sherod Barksdale
died February 25, 1844
Aged 68 years

Mattie T., daughter of
O. J. and M. M. Spears
March 30, 1886
December 21, 1888

Matthew Reese Morgan
January 13, 1850
February 7, 1918

Biddy, wife of
S. Barksdale
died March 4, 1848
Aged 59 years

Infant son of
Mr. and Mrs. Brantley
Matthews

Archibald Bennett, son of
A. B. and M. D. Horton
July 15, 1856
October 8, 1861

George T. Barksdale
died November 1, 1852
Aged 45 years
Erected by his son
R. T. Barksdale

March 31, 1937
April 1, 1937

Margaret Louise, daughter
of A. B. and M. D. Horton
December 21, 1851
October 30, 1853

James T. Barksdale
March 18, 1832
October 28, 1851
Erected by his brother
R. T. Barksdale

Benjamin Howze Spears
NC Sfc Co B
6 field Sig BN
WWI
March 30, 1888
February 7, 1965

Henry M. Spears
1883-1933

William Franklin, son of
W. M., Jr. and C. M.
Bryan
August 28, 1914
May 29, 1916

Tirzah Presbyterian Church Cemetery Inscriptions

Mildred Bain Cox November 6, 1861 November 29, 1931	Neill McKay died August 29, 1830 in the 64th year of his age	Mary J. Salmon October 8, 1860 December 26, 1928
William Walter Cox, Sr. April 1, 1862 November 6, 1918	Ann Gilchrist, daughter of Neill and Flora McKay died August 26, 1827 Aged 13 years 6 months	Miram Salmon, daughter W. J. and M. J. Salmon September 2, 1900 May 9, 1921
Ellen Wayman d. April 6, 1857 Aged 11 years Erected by E. McNair	Jennet Isabella McKay died September 6, 1815 Aged 7 years 8 months	Roy, son of J. W. and Callie Salmo March 7, 1921 March 17, 1921
Alexander Murchison and Isabella McKay, his wife 1888 (only date)	Isabella Catherine, infant daughter of Dr. M. and Mary E. McLeod died October 11, 1849 Aged 10 months 4 days	Callie Gregory Salmon February 14, 1901 September 7, 1944
W. T. McKay 1862-1932	Robert C. Yow June 23, 1915 June 18, 1978	John William Salmon February 19, 1899 January 3, 1945
Mary J. McKay January 12, 1846 June 16, 1904	Ellen Miller Lucas July 15, 1916 August 21, 1977	Myra L. McDuffie 1921-1929
Isabella, wife of Malcom McKay, Esquire April 8, 1816 September 1, 1856	W. Samuel Lucas November 3, 1883 July 3, 1967	Owen S. McDuffie 1900-1956
Flora Margaret, daughter of Malcom and Isabella McKay d. June 6, 1848 Aged 12 years 4 months 4 days	Whitey S. Lucas February 8, 1885 September 17, 1966	Maude Allen Morgan October 4, 1891 February 13, 1981
Neill McCraigne, son of Malcom and Isabella McKay d. April 15, 1848 Aged 14 years 2 days	John Wayne Lucas December 4, 1952 March 3, 1953	Matthew Robert Morgan 1886-1962
Murdoch Murphy McKay born February 14, 1812 died on his plantation in Arkansas January 31, 1860	Judy Gail Lucas January 19, 1949 January 20, 1949	Robert Allen Morgan July 8, 1912 April 2, 1981
Flora McKay, wife of Neill McKay and daughter of Malcom and Jennet McNeill September 25, 1785 June 10, 1868 maternal grandfather was Alexander McAlister	Mary Elizabeth Lucas January 4, 1920 July 4, 1930	D. F. Johnson August 15, 1871 May 19, 1916
	Alton J. Salmon October 28, 1893 February 11, 1971	Joseph McKay Spears April 19, 1892 December 28, 1967
	Rev. W. J. Salmon April 6, 1860 December 17, 1927	Cornelia, wife of S. E. Trogdon August 6, 1859 December 6, 1913
		Little Jess no dates

Tirzah Presbyterian Church Cemetery Inscriptions

Archibald Neill McAlester September 13, 1807 died in Fayetteville January 28, 1811	Jennet, wife of John Atkins and daughter of Malcolm and Jennet McAlister McNeill March 26, 1776 January 21, 1842	Flora Isabella Withers April 13, 1889 June 22, 1891
Archibald Cameron died April 10, 1880	John Atkins, Sr. February 6, 1765 January 8, 1857	Janette Withers December 3, 1885 June 28, 1891
Sarah Catherine Atkins, wife of Archibald Cameron died December 14, 1866	Alexander McDougald July 8, 1787 April 19, 1861	Lillie Lee Withers June 3, 1898 May 20, 1899
Archibald and Sarah were the parents of John Atkins Cameron	Janet Atkins, wife of Alexander McDougald March 19, 1798 February 25, 1870	John Alexander Withers January 21, 1851 June 30, 1911
Isabella, daughter of Malcolm McNeill and Janet McAlester and wife of James Atkins, Sr. sister of Sophia, Weston, Annie Jane, Isabella and Benjamin Franklin December 16, 1787 February 17, 1871 widow of the Rev. John Purifoy	Janette Alexander Atkins McDougald, daughter of Alexander and Janet McDougald January 29, 1844 May 11, 1867	Lillie Lee, wife of John A. Withers 1859-1919
FA June 29, 1821 October 23, 1894 died in Waco, Texas	Hector, son of William and Sarah McDougald August 2, 1854 October 22, 1854	Abner B. Withers July 13, 1859 September 25, 1937
Pauline McKay Murchison May 26, 1906 December 8, 1978	William McDougald, father of Hugh, William and Hector April 17, 1798 December 12, 1854	Lucie McKay Spears November 4, 1864 September 12, 1946
Kenneth Hill Murchison January 3, 1902 September 26, 1979	Sarah McLean, wife of William McDougald December 30, 1815 September 10, 1890	Henry Turner Spears June 21, 1859 January 7, 1949
Jennet McNeill, relict of Malcolm McNeill d. April 25, 1923 Aged 75 years	Ann McD. Withers January 4, 1878 December 13, 1880	John P. Washburne 1899-1923
Mary Elizabeth, daughter of Alexander and Janet McDougald no dates	James H. Withers August 12, 1824 April 9, 1885	Mattie P. Washburne 1877-1959
James Alexander, son of John Atkins, Sr. and Janet McNeill June 20, 1805 November 8, 1822	Ann Atkins McDougald, wife of J. H. Withers January 30, 1827 February 12, 1872	Caviness H. Brown October 16, 1894 August 8, 1937
		Flemmon P. McDonald October 15, 1909 May 26, 1960
		Louis Dandridge Burwell December 10, 1861 January 5, 1922
		Ida Sellers, wife of Louis D. Burwell July 22, 1870 August 3, 1931

Tirzah Presbyterian Church Cemetery Inscriptions

Joseph Foy McKay, M. D. 1861-1946 Beloved Physician	Mary Clyde Johnson Bradley September 18, 1891 March 3, 1941	Thomas Neill McLean August 4, 1855 August 31, 1890
James M. Shaw January 19, 1873 March 10, 1944	Albert Sidney Johnson August 10, 1864 August 6, 1923	Hugh McL. McDougald October 5, 1851 June 10, 1887
Hilda W. Shaw June 9, 1895 April 9, 1984	Emma Bradley Johnson October 11, 1866 May 21, 1940	Mary C. McLean April 3, 1858 February 18, 1884
Charlie L. Ragan 1900-1953	Halbert Lee Johnson NC Pvt Co K 321 Inf WWII August 26, 1903 March 25, 1965	Thomas Owen, son of Neill and Sarah J. McLean April 28, 1853 August 20, 1854
Vira J. Ragan 1909-_____		
Robert F. McLean, Jr. April 17, 1926 October 19, 1985	Louis Meyer, son of Murphy and Roselyn Matthews September 15, 1920 November 11, 1920	Neill Archibald, son of Neill and Sarah J. McLean February 24, 1851 September 11, 1854
Sarah I. McLean July 29, 1937 -----	Auntie Maggie Bethea Arnold August 26, 1853 March 20, 1929	Sarah J. Siddall, wife of James A. Bethea born in Stockport, England December 30, 1831 and died in Harnett County, N. C. September 22, 1902
Robert F. McLean April 6, 1900 November 13, 1943	Jennie L. Bethea August 5, 1857 January 26, 1923	
Pheolia B. McLean July 6, 1902 February 4, 1973	Flora McLean November 1, 1824 June 5, 1897	Neill McLean died July 28, 1857 Aged 33 years 8 days
Joseph E. Caviness, Sr. NC CPL Co L 119 Inf. WWI Ph December 23, 1894 April 23, 1968	S/Sgt John Brown Bethea Co I 176 Inf 1919-1945 France	Annie Bryant, wife of Richard Atkins and mother of Sallie, Polly, Lea(?), Annie B., Edith and Richard Pinckney February 22, 1773 January 31, 1833
Leonidas P. Harrington 1899-1967 Velcie H., wife of Leonidas P. Harrington 1906-1967	Mamie Irene Brown Bethea Murchison November 8, 1892 December 28, 1983	Coll McAlester September 13, 1803 July 10, 1832
Bettina Love, daughter of Carl and Betsy Adams May 22, 1966 May 23, 1966	J. S. Bethea February 20, 1869 March 17, 1937	John Alexander McAlester October 29, 1805 died and buried in New York City August 1826
Infant daughter of David and Clyde Bradley December 28, 1914	Charles R. Bethea November 12, 1873 March 12, 1943	
David Henry Bradley July 27, 1889 April 12, 1946	Carrie Bethea, wife of S. N. Betts January 16, 1866 May 25, 1913	

Tirzah Presbyterian Church Cemetery Inscriptions

Mamie Parker
October 31, 1883
June 20, 1938

Robert Parker
October 22, 1873
March 15, 1932

Modean Lanier
April 19, 1921

Joe Lanier
April 12, 1921
July 18, 1978

John P. Brantley
1864-1940

Clara Ann, wife of
John P. Brantley
1866-1953

Fisher Moore
July 29, 1861
August 4, 1933

John Brantley
January 26, 1829
December 17, 1896

John Atkins Cameron
December 5, 1840
April 2, 1891

Lucy Ellen Cameron
August 3, 1840
June 10, 1889

Samuel W. Withers
December 19, 1851
July 16, 1927

Virginia H. McNeill
August 21, 1854
September 22, 1928

Alvin Ennis
February 13, 1848
February 25, 1934

Mary Etta Ennis
June 14, 1850
October 8, 1896

Cornelia P. Ennis
June 15, 1860
September 1, 1936

Lou May McDonald
May 24, 1907
July 16, 1908

Infant triplets of
W. N. and Mary McDonald
no dates

Christian McDonald
no dates

Christina I. McDonald
March 18, 1861
May 28, 1899

Mary McLean
March 11, 1868
April 20, 1952

Daniel McDonald
1853-1939

Martha McDonald
1853-1934

Flora A. McDonald
1847-1927

Mary J., wife of
J. A. McKay
April 5, 1837
December 15, 1916

Mary E. Faucette
February 1, 1869
December 16, 1923

Henry T. Faucette
September 9, 1859
December 29, 1938

Louise Hooper, wife of
J. A. D. McKay
August 1, 1845
September 5, 1916

J. A. D. McKay
Maj 31st Reg
March 11, 1841
September 5, 1891

Jonnie, son of
Maj. J. A. D. and L.
McKay
born in Jefferson County
August 10, 1872
March 22, 1883

Henrietta McKeller William
wife of
A. M. McKay, M. D.
October 19, 1839
March 15, 1929

Archibald Murphy McKay, M.D.
January 29, 1838
March 15, 1921

Harvey Hooper McKay
July 9, 1877
January 23, 1930

Ransom Garland Taylor
February 27, 1897
December 23, 1936

Ransom McKay, son of
R. G., Jr. and Silvia Battle
Taylor
November 29, 1927
June 12, 1933

Margaret Shaw Murchison
June 23, 1880
May 12, 1960

Neill McKay, son of
N. McK. and M. S. Murchison
June 3, 1905
November 27, 1907

Neill McKay Murchison
September 19, 1859
May 5, 1914

Nora Henley, wife of
W. G. Murchison
1889-1929

Walter G. Murchison
May 17, 1886
September 14, 1968

Joe H. Ross, Jr.
August 15, 1945
July 1, 1967

Agnes Taylor Gentry
July 6, 1916
September 6, 1935

Tirzah Presbyterian Church Cemetery Inscriptions

Elizabeth Pittard Gentry September 8, 1887 November 17, 1960	Emily Bailey, wife of William H. Reid April 29, 1834 January 30, 1905	John A., brother of H. T. Faucett 1858-1864
Byrd P. Gentry October 22, 1879 January 1, 1945	Mrs. James Rogers Washburne April 5, 1869 September 22, 1941	Henry Faucett August 16, 1798 October 11, 1881
William Edward, son of Silas A. and Louise McKay Salmon Sheriff of Harnett County 1932-1954	Infant son of W. J. and J. M. Washburne December 10, 1880 May 1881 Your first born	Effie Bethune, wife of Henry Faucett June 12, 1800 October 7, 1864
Mary Louise McKay, wife of Silas A. Salmon April 19, 1856 March 28, 1925	Martha Luise Westcott, wife of John F. Westcott April 23, 1849 January 2, 1931	Thomas B. Faucett May 8, 1825 October 4, 1894
Silas A. Salmon August 11, 1861 October 4, 1907	----- ----- died January 11, 1931 He lived as he died, a Christian (tombstone broken)	Infant daughter of C. A. and A. C. Turner February 28, 1936
James, son of S. A. and Louise Salmon Aged 13 months	J. B. McDonald December 9, 1858 May 19, 1942	Infant son of W. C. and Sula Cavi May 26, 1926
Infant daughter of Oscar and Frances Atkins March 4, 1932	In memory of Emiline Faucett July 2, 1839 March 25, 1898	Baby Matthews Davis 1929-1930
Herbert L. Allen 1909-1933	In memory of my father W. H. Faucett June 5, 1834 killed in battle at Richmond, Va. September 30, 1864 and mother Mary Jane who married the second husband W. M. Underwood October 23, 1834 December 21, 1896 Oh dear ones, How my heart hath yearned to see you both again. Henry T. Faucett	James Melvin, son of J. E. and M. A. Matthews December 17, 1927 February 4, 1929
Sidney L. Allen 1923-1931		Sarah M., wife of H. D. Matthews August 1850 November 19, 1917
Infant daughter of A. P. and Maggie Allen 1924-1924		son of H. D. and Sarah Matthews 13 months
Arthur P. Allen 1885-1963		Henry Matthews Age 77
Maggie W. Allen 1890-1965		Samuel P. Waddell May 9, 1859 May 28, 1901
Jennie B. Allen 1914-1961		Mary Jarmon 1846-1936 Age 90 years
William H. Reid d. September 5, 1864		

Tirzah Presbyterian Church Cemetery Inscriptions

Charlie C. Jarman
August 9, 1876
April 25, 1930

Minnie Therecia, wife of
Charlie C. Jarman
March 1, 1879
August 10, 1967

Charles Caul Jarman
July 9, 1913
September 29, 1935
Nobly he fell while
fighting for life.

Edd Bass
August 30, 1899
January 29, 1973

Flora J. Bass
November 5, 1904

Joyce Mae McDuffie
May 29, 1932
July 12, 1933

Charles Edward Waddell
AOC US Navy
WWII Korea Vietnam
February 8, 1921
December 12, 1984

Alfred N. Waddell
April 22, 1871
March 28, 1943

Flora T. Waddell
October 23, 1892
July 17, 1977

Virginia D. Waddell
October 14, 1924
October 16, 1945

Hannibal Jefferson
Waddell
February 8, 1910
November 27, 1940

Edward L. Parker
May 26, 1886
June 27, 1952

Neill W. Parker
September 29, 1853
November 11, 1936

Nancy E. Lucas, wife of
N. W. Parker
March 22, 1853
August 25, 1948

Eldridge Erastus Parker
1883-1947

Nora Mae, wife of
Paul E. Andrews
October 30, 1907
December 26, 1942

Robert H. Jones
March 7, 1913
October 3, 1914

Neill Allen, son of
W. H. and Marian C.
Faucette
September 28, 1909
November 18, 1916

Infant son of
W. H. and Frances Faucette
born January 1920

William Henry Faucette
September 19, 1871
December 5, 1930

John McLean Faucette
November 25, 1899
September 12, 1947

Infant daughter of
Mr. and Mrs. Dan A.
Graham
b&d May 9, 1956

Eugenia E., wife of
D. J. McDonald
December 25, 1845
July 30, 1899

D. J. McDonald
March 27, 1839
December 18, 1903

John A. McDonald,
husband of
Mary J. McDonald
February 7, 1835
November 25, 1911

Neill C. McKay
CPL Army Air Force WWII
1905-1975

Felix Murphy McKay
June 3, 1865
July 22, 1933

Mary G. McKay
April 25, 1881
July 2, 1969

Stewart Daniel McKay
NC SP4 US Army
Vietnam Arcom
November 17, 1946
August 10, 1971

Stewart C. McKay
October 2, 1901
September 6, 1982

In memory of
John Bethea and
wife circa 1600's
Tristram Bethea
and wife circa 1600's
William Bethea and
wife circa 1700's
and
Jerusha Brown Bethea
1770-1833
and wife
Elizabeth Atkins
1783-1848
and their descendants
some who are sleeping
in the local family
cemetery near the
Cape Fear River and
others who sleep in
various states.

James, son of
S. A. and Louise Salmon
aged 18 months

Frances Reid McKay,
wife of Charles Ross
and daughter of
Rev. Neill McKay
April 4, 1880
December 9, 1977

Duncan Murchison Ross
June 9, 1910
October 30, 1914

Sarah Adaline, wife
of Rev. Neill McKay,
D. D. and daughter of
Rev. R. W. James of
S. C. April 18, 1822
June 8, 1861

Tirzah Presbyterian Church Cemetery Inscriptions

Charles Ross
March 10, 1878
December 11, 1951

in Province of Bhutan, India
June 5, 1945

Betsy Ross
December 14, 1911
July 12, 1973

Martha "Billie" Faircloth,
wife of William Edward
Salmon
November 19, 1900
March 17, 1974

Maggie Murchison, wife of
Rev. Neill McKay, D. D.
January 30, 1835
December 9, 1929

Rev. Neill McKay, D. D.
1816-1893
ordained November 13, 1841

William Edward Salmon
July 22, 1894
October 31, 1955
WWI

Robert P. Ross
January 13, 1918
February 7, 1963
CND R USNR
Buried at sea

Frances Salmon Atkins
July 21, 1897
July 8, 1986

Oscar S. Atkins
February 24, 1889
January 15, 1963

Lavinia E. James, daughter
of Capt. John and Elizabeth
James of S. C.
March 31, 1806
died Sabbath evening
July 1, 1866

Mary Stewart, daughter of
N. and A. McLaughlin
May 24, 1909
November 26, 1913

Neill McLaughlin
March 25, 1877
August 10, 1940

Alma Green McLaughlin
April 28, 1885
August 15, 1976

Murdoch McRae McLaughlin
March 27, 1919
who gave his life for
his country

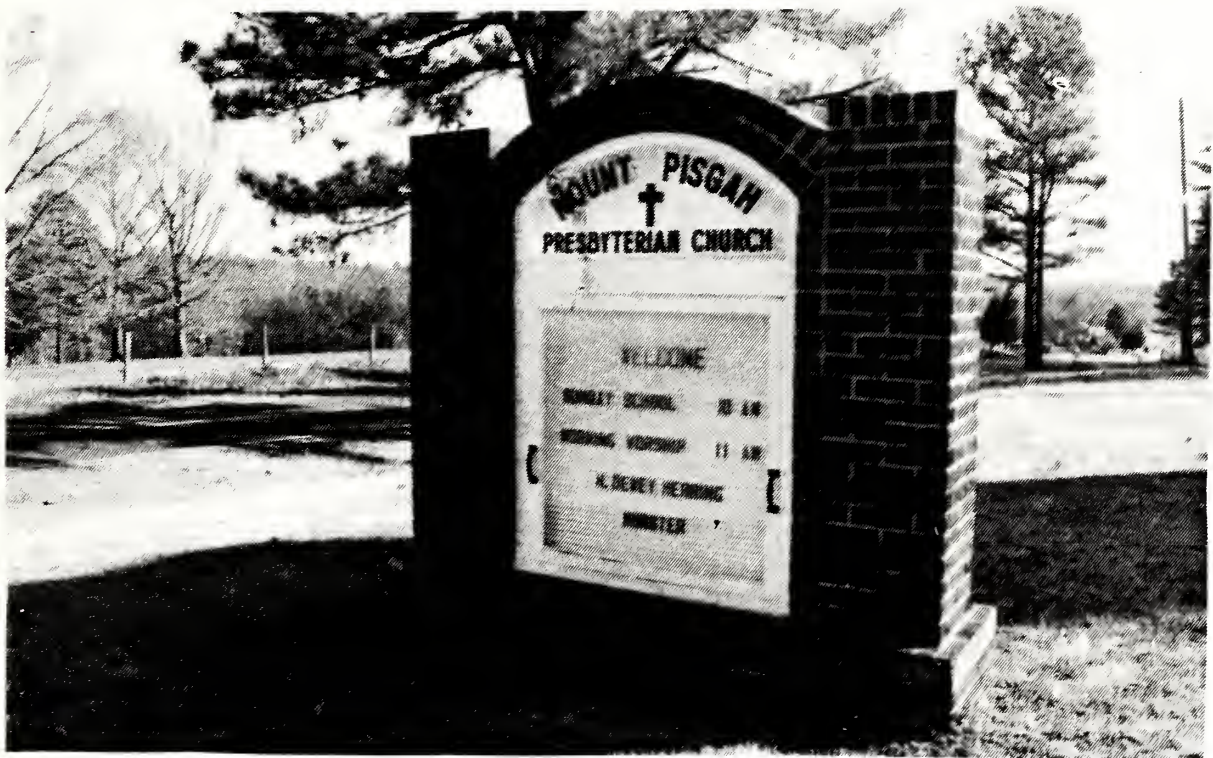


Photo Courtesy Toni Hart

Mt. Pisgah Presbyterian Church

Broadway, North Carolina

A Partial History of Mt. Pisgah Church
by
Rev. E. B. Carr 1925

We may say, by way of introduction that Mt. Pisgah Church is a son or a branch of Barbecue Presbyterian Church, as some of her members and two of her elders came from Barbecue Church. The two elders coming from Barbecue Church to Mt. Pisgah Church were Duncan Patterson and Alexander McDonald.

Mt. Pisgah was organized some time early in the year 1835, as the first baptisms recorded were Malcom McNeill and Sarah Catherine McLean. Malcom McNeill was the father of the present elder, M. J. McNeill. Sarah Catherine McLean was the sister of Mr. Hugh McLean of Leaflet Church. The above baptisms took place on the fifth day of April, 1835. Sarah Catherine McLean married Allen M. Cameron, who was the father of Dan, David and Steward Cameron, and Mrs. Duncan Patterson. Duncan Patterson, one of the first elders, was the grandfather of our present elder, M. J. McNeill.

The charter, or first, elders of Mt. Pisgah Church were Duncan Patterson, Murdoch McLeod, Alexander McDonald and William Murchison. Murchison and McDonald moved away in the early history of the church, McDonald moving west. Murdoch McLeod was the grandfather of our present elder, John McLeod. Murdoch McLeod died in 1850 and Duncan Patterson died in 1864, leaving this church without an elder for something like a year.

It is the opinion of some of his relatives that Malcom McNeill, the father of the Rev. David McNeill and grandfather of M. J. McNeill, was an elder of Mt. Pisgah Church, but it does not appear on the record of our church book.

As the church was without an elder in 1865, they elected Hector McNeill (better known as Taylor Hector), the father of Mr. Hugh Archie McNeill. Also in 1865 they elected William D. Harrington, the father of W. L. M. Harrington, our present elder; also Dr. John Small was elected at the same time and were all ordained elders during the same year. Mr. Neill McLeod, the father of Mr. John McLeod, was ordained an elder in 1870. James S. Harrington, a ruling elder of Barbecue Church, moved his membership to Mt. Pisgah Church and was elected and ordained a ruling elder of Mt. Pisgah Church in 1876. The following men were ordained elders in the year 1887: A. McN. Harrington, William G. McLeod (brother of Jim and Watson McLeod), Duncan A. McArtan (brother of Mrs. Christian Holder).

In the year 1890, Mr. M. J. McNeill and Duncan Patterson were ordained elders in Mt. Pisgah Church. In the year 1899, Professor Malcom A. McLeod and W. L. M. Harrington were ordained elders of Mt. Pisgah Church. In the year 1910, John McLeod, D. W. Buie and Neill A. McLean were ordained elders of Mt. Pisgah Church. In May, 1920, T. W. Harrington was ordained elder and died in January 1921. Mr. R. J. McLeod and John A. Buie were elected elders December 16, 1923.

The church was served by the following preachers, from 1835 to the present time, 1925: Evander McNair served as stated supply at Mt. Pisgah for about two years, 1835-1836, and Allen McDougal for about two years, 1838-1839.

It appears that there was no regular preaching from 1839 to 1842, as there was only one meeting of the session recorded between these dates at which Rev. Evander McNair moderated the session possibly as a visitor.

Rev. Neill McKay, D. D., served the church for about four years, from 1842 to 1846. He was an able devine, and the most of his people were members of this church at one time, and he was a great friend to the people of Mt. Pisgah Church.

Rev. Daniel Johnson preached at Mt. Pisgah in 1846-1847. He also taught school at Tirza (better known as Summerville). He was also Principal of the Donalson Academy of Fayetteville at one time. He was closely related to the Harrington family around Mt. Pisgah.

For about five years, from 1847 to 1852, we have only one meeting of the session recorded, and at this meeting Rev. Neill McKay moderated the session, but it does not appear that he was pastor at this time.

Rev. Archibald Smith served the church in 1852 and 1853. There is no record of any meeting of the session or preaching in 1854. In 1855, there was only one meeting of the session recorded, and that was moderated by Rev. Neill McKay, and there was no meeting of the session in 1856, and only one session meeting recorded in 1857. This was moderated by Rev. Neill McKay. It appears for the above few years there was no regular pastor.

From the year 1857 to 1865, it appears that there was no regular pastor and that there was no meeting of the session recorded. It is true, though, that Rev. Duncan Sellers who taught school in the community for a while, did preach some at Mt. Pisgah. His sermons were always short, about fifteen minutes long. He was very fond of one old hymn which he invariably called for when he preached, namely: "How happy are they who their Savior Obey...".

During this same vacant period from 1857 to 1865, the old church building located a few hundred yards east of the present building, became very delapidated and the roof fell in. For quite a while the people were afraid to worship in it as the old roof was dangerous. About this time John L. McIver, who lived in Moore County, came and preached for quite a while during the war between the states. It was through his influence that the old roof was repaired. He was educated for the ministry, but it does not appear that he was an ordained minister as he never moderated at any meeting of the session. It does not appear that Rev. Duncan Sellars was an ordained minister at the time he preached at Mt. Pisgah as he never moderated a meeting of the session, although he was present at one sessional meeting.

In 1865 the Rev. Hugh A. Monroe served the church as stated supply for a short while.

From 1865 to 1868, for about 3 years, the church appears to be vacant, no regular preaching.

In the years 1868 and 1869, the Rev. Neill McKay preached for us again at Mt. Pisgah.

From 1869 to 1891, for a period of twenty one or two years, the Rev. James McQueen preached for us at Mt. Pisgah. The Rev. James McQueen was a man well beloved by everybody, and by all denominations. Noted for his piety and as being a faithful servant of God, he was good company, very jovial and loved to talk with his friends. We never heard any criticism against him except one thing, namely, "he did not know when to stop preaching when he once began".

On September 4, 1892, the Rev. D. M. McIver was elected and ordained pastor of Mt. Pisgah Church. He was a son of John L. McIver, referred to above. During his pastorate here, he married the daughter of the Rev. James McQueen. After serving a year or two as pastor, the congregation concurred with him in asking the Presbytery to dissolve the pastoral relationship, which they very reluctantly did. They were well pleased with him as pastor.

Rev. K. A. McLeod served the church at Mt. Pisgah as stated supply from sometime in 1894 to sometime in 1908. He was a man very much loved by the people, a good man and a faithful minister. If he was ever installed as pastor of Mt. Pisgah, we fail to find any record in the church book.

In 1908 and 1909, the Rev. C. V. Cavit served the church as supply for about a year or more.

From sometime in 1909 to sometime in 1914 the Rev. Charles L. Bragaw served the church as pastor. He was a lively jovial kind of a man, full of jokes, well informed on everything, a hard worker and drove old "Cold Molasses", the name given to his horse.

The Rev. R. S. Latimer served the church as supply for a period of about three years, from sometime in 1914 to sometime in 1917. If he was ever made pastor, we have no record of it in the church book.

Rev. J. A. Calligan served the church for about three years, from sometime in 1917 to some time in 1920. For a few months after Rev. Calligan left, Rev. W. S. Golden supplied the church.

The last pastor up to the time of this historical sketch, and who is now the present pastor, was Rev. E. B. Carr, who began preaching at Mt. Pisgah in June 1921 as pastor.

A list of the men who have served as Deacons in Mt. Pisgah Church are as follows: Malcom A. McLeod, Malcom Small, Allen M. Cameron, Thomas W. Harrington, Duncan A. Patterson, B. F. McLeod, Neill McArtan, R. J. McLeod, John A. McLean, G. C. Harrington, Duncan Holder, A. F. Holder, J. W. McLeod, John T. Kelly, John W. Patterson, William McK. Rosser.

The families whom we believe took an active part in organizing old Mt. Pisgah Church as far as we are able to learn are: Old Mr. Duncan Patterson; Mr. Tom Harrington, the grandfather of the older set of Harringtons in this neighborhood; Murdoch McLeod; John McLeod; Hector McNeill; Malcom McNeill; the McKays; some of the McDonalds; the Buies and others.

The present church building was completed about the year 1886, though they began the building about the year 1883. It was a great struggle with the people to build the present church, as money was very scarce, but their hearts were in the work and those who could not give money gave labor and time until the building was finished. There was no man more faithful in giving his labor and time on this building than Mr. John Patterson, the father of our present deacon, J. W. Patterson. It is hardly worth while to mention the name of the faithful ones who took an active part in this work, as there were so many of our people who gave of their time and labor on the building of this new church.

In the history of our Mt. Pisgah Church, there was a fund known as the "Sarah Buie and Givens Fund" which was for a number of years held by Rev. Neill McKay, D. D., who paid six percent interest per annum on the money, the principle being \$245.00, the interest being each year about \$14.75. A short while before his death this money was turned over to W. D. Patterson who kept the money for a few years and paid the interest on the same and not wishing to keep the money longer, the trustees of Mt. Pisgah Church took the money and bought the land on which the manse is now located. The present manse was built about the year 1909. Then this manse was repaired and remodeled with a second story to it in 1923.

As we study the history of Mt. Pisgah Church we are struck with how the older heads of Mt. Pisgah Church were great sticklers for the law and testimony: for instance, we take up the action of the session

of Mt. Pisgah Church which met July 17, 1853: "Session met at the call of the moderator, opened with prayer, present Rev. Archibald Smith and Duncan Patterson, older. James S. Harrington being present (member of Barbecue Church), was invited to set as a corresponding member. After consultation, the following minute was adapted: Whereas it is known that a singing school has again commenced in this church, which is partly taught on the Sabbath, and whereas this is a desecration of this Holy Day, and contrary to the order and discipline of the Presbyterian Church, ordered that our minister, Rev. Archibald Smith, be requested to read this day the decision of Presbytery in this case, and to give instructions on the obligations and duties of the Holy Sabbath, knowing that a word to the wise is sufficient."

It is not out of place to mention that in the earlier history of the church that there were quite a number of colored people who were members of Mt. Pisgah Church, and they were often cited to meet the session to give an account of their conduct.

As a matter of history, it is of interest to note the great camp meetings which were conducted at Mt. Pisgah in the early days of the church, from the time of its organization, for some years after its organization. Dr. Neill McKay took a very active part in these early camp meetings, doing some of the preaching and pushing the work. Several of the families erected tents on the ground to take care of some of the company, arranging for cooking their meals on the camp ground. Rev. Neill McKay, D. D. had a tent of his own on the camp ground, or possibly a tent for the McKay family. Also, Mr. Tom Harrington had a tent on the camp ground for his company and friends, keeping a cook at the tent as well as one at his house. So far as we know, other families had tents on the ground.

The Presbytery of Fayetteville met in regular session in Mt. Pisgah Presbyterian Church in the Spring of 1916, this being the only time Presbytery ever met at Mt. Pisgah in a regular session, though we understand that there was a called meeting of Fayetteville Presbytery at Mt. Pisgah Church in its earlier history.

There was a movement on foot in 1844 to unite Mt. Pisgah with Tirza Church (now known as Summerville Church). Thereupon, the Session and congregation appointed a committee of three (Malcom McKay, James S. Harrington and John McLeod) to confer with Tirza Church as to the advisability of uniting these two churches. This committee conferred with Tirza Church and after some discussion, the whole subject was dropped.

A few jokes, as a matter of history, is always in order. It is said or reported by good authority that on one occasion when the Rev. James McQueen was preaching one of his extra long sermons that one of his neighbors, a good friend and a member of his congregation, after hearing him preach a sermon for an hour and a half or more, reached up and pulled him by his coat and said, "hold up Mr. McQueen, you have preached long enough".

Rev. James McQueen was a very conscientious good man and did not wish to misrepresent anything. On one occasion it is said that he was on a horse trade with a colored man. The colored man was asking him a great many questions about the horse and finally the colored man asked him if the horse would kick. And Brother McQueen rather hesitated a moment, and said not much, but a little, well, yes, he kicks a great deal.

The land on which our present church is built was donated by Mr. Sion Harrington in the year ____; and later, his son Daniel McC.

Harrington donated a plot for the purpose of enlarging the cemetery.

It appears that one O. K. Colwell preached for a short time in 1867 as a receipt for a part of his salary for ministerial services has been found among the papers of W. D. Harrington, a receipt for the amount of \$17.00. It is thought by some that he only preached here for a short while.

We find on record that one Rev. Colin McIver baptised one infant (Mary Catherine, daughter of Daniel and Mary Cameron) sometime between the years of 1840-1842, but it was not stated whether it was done at the home or the church and we have no direct evidence that he ever served this church as pastor or as stated supply.

In the early history of our church we have a paper showing that our people took some interest in reading matter, for we find that on September 9, 1843 the church possessed a small library, consisting of fifteen volumes, for on that day these fifteen volumes were distributed among the people and an account tabulated of the members who took these books. Among other books in the library we find that they had a copy of "Pilgrims Progress".

We now take up again the "Sarah Buie and Givens Fund" for further light and information. Sixty dollars of the two hundred and forty-five dollar fund was a gift of Sarah Buie. The remainder one hundred and eighty-five dollars of this \$245.00 was one half of the "Givens Fund. The other one half of the "Givens Fund" was given to Barbecue Church. And we understand that Barbecue, in investing this money, had the misfortune of losing it. It was through Rev. Neill McKay, D. D., that we got the above information, as he knew well of the history of this "Sarah Buie and Givens Funds".

The first trustees of Mt. Pisgah Church of which we have any record, were elected by the congregation and session in the year 1843. We suppose this became necessary because of the "Sarah Buie and Givens Fund" as stated above. The trustees elected by the church were John W. McKay and John B. Patterson. These Trustees were required to give bond for the faithful discharge of their duty. The trustees of Mt. Pisgah are W. L. M. Harrington, M. J. McNeill, B. F. McLeod, T. W. Harrington (up until the time of his death).

In the early history of Mt. Pisgah Church we find that quite a number of the Barbecue people were members of Mt. Pisgah Church or, as we might put it, quite a number of the people from the Barbecue Community became members of Mt. Pisgah Church. We wonder why this was true, since Barbecue was organized eighty or ninety years before Mt. Pisgah. The solution of the question will be found in the fact that about this time old Barbecue Church was about gone down, and there was talk of disorganizing Barbecue Church, so quite a number of the Barbecue people came to Mt. Pisgah either by letter or by a profession of faith.

We will now give a list of some of the first members of Mt. Pisgah Church: John Small, Rebecca Small, Hector McNeill, Sr., Mary McNeill, Sarah McNeill, Hector McNeill (Taylor), Rebecca McNeill, Malcom McNeill, Nancy McNeill, Margaret McNeill, Elizabeth McNeill, Flora McNeill, John McLeod, Catherine McLeod, Margaret McLeod, Flora Patterson, Mary McDonald, Flora McKay, Neill McKay, Isabella McKay, Mary McLeod, Flora Munn, Sarah Northington, Nancy McFarland, Catherine McDonald, Christian McDonald, Sarah McDonald, Neill Patterson, Malcom Small, Catherine Small, Nancy Clark, Margaret Clark, Effie Clark, Catherine Clark, Eliza McLean, Isabella Murchison, Mary I. Murchison, Ann Harrington, Rosanna Dalrymple, Nancy Dalrymple, Jennet Dalrymple, Margaret McLean, Thomas

Harrington, Elizabeth Thomas, Rachel Cameron, Margaret Bethea, Christian Cameron, David Gaster, Evander McKay, Hugh Clark, John Dalrymple, Ann Dalrymple, Ann McRae, Margaret Munn, James Cameron, Marren Cameron, Mary Cameron, Mrs. Margaret Buie, Margaret Buie, Jr., John McNeill, Margaret McNeill, Jennet McNeill, Christian McDonald, Danal McDonald, Murdoch McRae, John Cameron, Sr., Jane Cameron, Mary Cameron, Flora Cameron, Angus Munn, Mary McDougald, Effie Clark, Catherine Clark, Jennett Clark, Mary Clark, Jennett Campbell, Catherine Campbell, Mary Campbell, Margaret Cameron, Malcom Darroch, Mary McNeill, Alexander Morrison, Elizabeth Buie, Elizabeth McLeod, Pater Darroch, Sarah Darroch, Catherine Darroch, M. A. Liza Patterson, Apphia Small, Malcom Patterson, Neill McLean, Angus McDonald, Sarah Catherine McKay, Jennett Darroch.

We may note that in the above list of members up to the time of this writing, not a single one of them are now living.

Mt. Pisgah Presbyterian Church

Organized 1835

Rev. Evander McNair, Stated Supply

Elders:

Duncan Patterson

Alex McDonald, gone-removed to the west

Murdock McLeod

W. Murchison, gone

- | | |
|---|----------------------------|
| 1. John Small, died | 46. Margaret Bethea |
| 2. Rebecca Small dead | 47. Christian Cameron |
| 3. Hector McNeill, deacon, died | 48. David Gaster |
| 4. Mary McNeill | 49. Evander McKay died |
| 5. Sarah McNeill | 50. Hugh Clarke removed |
| 6. Hector McNeill (Taylor) | 51. John Dalrymple |
| 7. Rebecca McNeill | 52. Ann Dalrymple dead |
| 8. Malcolm McNeill dead | 53. Ann McRea |
| 9. Nancy McNeill | 54. Margaret Munn |
| 10. Margaret McNeill | 55. James Cameron |
| 11. Elizabeth McNeill | 56. Marrow Cameron |
| 12. Flora McNeill | 57. Mary Cameron |
| 13. John McLeod | 58. Mrs. Margaret Buie |
| 14. Catharine McLeod | 59. Margaret Buie Junior |
| 15. Margaret McLeod | 60. John McNeill dead |
| 16. Flora Patterson | 61. Margaret McNeill |
| 17. Mary McDonald left | 62. Jennet McNeill |
| 18. Flora McKay | 63. Christian McDonald |
| 19. Neill McKay | 64. Daniel McDonald |
| 20. Isabella McKay left | 65. Murdoch McRae |
| 21. Mary McLeod | 66. John Cameron, Sr. dead |
| 22. Flora Munn dead | 67. Jane Cameron |
| 23. Sarah Northington left | 68. Mary Cameron |
| 24. Nancy McFarland | 69. Flora Cameron |
| 25. Catharine McDougald or McDonald | 70. Angus Munn |
| 26. Christian McDonald | 71. Mary McDougald |
| 27. Sarah McDonald | 72. Effie Clark |
| 28. Neill Patterson Suspended | 73. Catharine Clarke |
| 29. Malcolm Small dead | 74. Jennett Clarke |
| 30. Catherine Small | 75. Mary Clarke |
| 31. Nancy Clarke | 76. Gennet Campbell |
| 32. Margaret Clarke | 77. Katharine Campbell |
| 33. Effe Clarke | 78. Mary Campbell |
| 34. Catharine Clarke | 79. Margaret Cameron |
| 35. Eliza C. McLean | 80. Malcom Daroch |
| 36. Isabella Murcheson Removed | 81. Mary McNeill |
| 37. Mary Murcheson Removed | 82. Alexander Morrison |
| 38. Ann Harrington dead | 83. Elizabeth Buie |
| 39. Rosanna Dalrymple | 84. Elizabeth McLeod |
| 40. Nancy Dalrymple | 85. Peter Darroch |
| 41. Jennet Dalrymple | 86. Sarah Darroch |
| 42. Margaret McLean | 87. Catharine Darroch |
| 43. Thomas Harrington | 88. Miss Liza Patterson |
| 44. Elizabeth Thomas (wife of Aaron Thomas) | 89. Apphia Small |
| 45. Rachel Cameron | 90. Malcom Patterson |

Mt. Pisgah Presbyterian Church

Members List, Continued

- 91. Neill McLean
- 92. Anguish McDonald
- 93. Sarah Catharine McKay
- 94. Gennet Darroch

Mt. Pisgah Presbyterian Church

Baptismal Records

December 20, 1835	Anna Small, daughter of Malcom and Catharine Small by Rev. E. McNair
March 1, 1840	Malcom, son of Malcom and Catharine Small by Rev. Allan McDougald
1842	Daniel, son of Malcom and Catharine Small
no dates for following:	Apphia Small Katharine Small Archibald Small John Small Anna Small Elizabeth Small Malcom Small Archibald Clark Alexander McK. Clark Neill Clark John Ebenezer Clark

Anna Small married Duncan A. Patterson, oldest son of Duncan and Flora Munn Patterson. This John E. Clark married their daughter, Flora.

"Old Barbecue church began in 1758 and the first church was built about 1765 or 1766. The first elders of this church were Gilbert Clark, Duncan Buie, who early in the Revolutionary War removed to the Cape Fear River nearly opposite Bluff Church, Archibald Buie of Green Swamp and Daniel Cameron of the Hill." copied from the history of Cumberland County.

Notes made by Malcolm Fowler concerning members of Mt. Pisgah Presbyterian Church

Alexander McDonald removed to West and W. Murchison followed

- 3. Hector McNeill d. before June 18, 1839
- 8. Malcom McNeill d. 1841
- 9. Nancy McNeill, widow of Malcom McNeill who d. 1810 Nancy d. 1847, was a Watson
- 16. Flora Patterson (was Munn) wife of Duncan Patterson
- 18. Flora McKay and Neill McKay, parents of Rev. Neill McKay
- 23. Sarah Northington went to Tennessee
- 28. Neill Patterson "Auld Neill couldn't keep from drinking" ancestor of Admiral A. M. Patterson
- 36 & 37 Isabella and Mary I. Murcheson I have found these on the rolls at Bluff, Cypress and Tirza. They sure got around

August 1835

Malcolm McNeill and Sarah Catherine McLean-first couple baptized April 5, 1835

Charter Elders: Duncan Patterson d. 1864

William Murchison

Alexander McDonald

Murdoch McLeod

First Minister, Rev. Evander McNair

Rev. Allen McDougald 1837-1839 1839-1842 no minister

Rev. Neill McKay 1842-1846

Rev. Daniel Johnson 1846-1848

Rev. Archibald Smith 1852-53 no regular minister

Rev. Duncan Sellers ____-1860 no regular minister

Rev. Neill McKay 1868-1869

Rev. James McQueen 1869-1891

Rev. D. M. McIver 1892-1894

Rev. R. A. McLeod 1894-1908

Rev. C. V. Cavitt 1908-1909

Rev. Charles L. Grogan 1909-1914

Present building built 1886

membership 268

New building being planned 1948

September 25, 1835

John McLeod, using unchristian language, admitted and earnestly promised to refrain from same in future, retained in church

September 26, 1835

Neill Patterson, drinking freely, anger and profanity, admitted, promised amendment for the future and received into the church

November 1836 first Sabbath

Neill Patterson, drunk again, suspended until reformation

November 1, 1838

John McLeod and Thomas Harrington appeared before the Session on a charge of trespass, admitted, promised to refrain from such conduct in the future, retained in membership

Examined by Rev. Samuel Paisley, moderator who criticised session for not censuring above men and allowing them church privileges same day of trials.

Members by Baptism:

Duncan Patterson family: Flora Ann, Duncan, Mary, Sarah, Margaret, Malcom
Neill McLean, Daniel Clarke

Thomas Harrington family: James, William, Sion, John, Mary, Thomas, Abner F.

Murdoch McLeod family: Malcom, Margaret, William, John

John McLeod family: William, Neill, John, Margaret, Catharine, Flora, Daniel

Archibald McLean

Malcom McNeill family: David, Elizabeth, Malcom, Flora Jane, Neill Archibald

Anguish McDonald

Flora Catherine McDonald

John McDonald

Mt. Pisgah Presbyterian Church

Members by Baptism, continued:

Andrew Gaster
 Jemima Gaster
 Margaret Elizabeth Gaster
 Mary Gaster
 Jemima Jane Gaster
 John Gaster
 Ann Sophia Gaster
 Torquill McNeill
 Hector McNeill family: Flora Catherine, Anna Jane, Malcom, John, Mary, Isabella, Rebecca
 Dugal Cameron family: John, Effie Jane, Thomas Alexander
 Apphia Small, Catherine Small, Archibald Small, John Small, Anna Small, Elizabeth Small,
 Malcom Small
 John McNeill Family: Lauchlin, Hector, Mary Ann, Margaret
 Mrs. McFarland family: Flora, Catharine, Alexander, Duncan, Archibald
 Mrs. Buie family: Hector, Daniel, Alexander, Malcom, John
 Malinda Buie
 Mary Patterson
 Duncan James Patterson, Eliza Patterson, Archibald Patterson, Mary Patterson, John B.
 Patterson.
 Daniel McNeill
 John McNeill
 Archibald Clark
 Alexander McK. Clark
 Neill Clark
 John Ebenezer Clark

Page 100 of Session Book:

Members by Baptism

Flora Ann Patterson, Duncan Alexander Patterson (1830-1864, killed Battle of
 Plymouth), Mary Patterson, Sarah Patterson, Margaret Patterson,
 Malcom Patterson (1839-1842) ---all members of Duncan Patterson family,
 Flora Ann Patterson was Flora Munn married May 22, 1827 Duncan Patterson.
 Neill McLean, Daniel Clarke

Thomas and Ann Harrington family: James Harrington, William, Sion, John, Mary, Thomas, Abner F.
 Murdock McLeod Family: Malcom McLeod, Margaret, William, John (Mary Munn born 1795
 married May 11, 1823 Murdock McLeod)

John Cameron	John B. Patterson
Effie Jane Cameron	Daniel McNeill
Thomas Alexander Cameron	John McNeill
Apphia Small	Archibald Clark
Katharine Small	Alexander McK. Clark
Archibald Small	Neill Clark
John Small	John Ebenezer Clark
Anna Small	John McNeill family: Lauchlin, Hector, Mary
Elizabeth Small	Ann, Margaret
Malcom Small	Nancy McFarland Family: Flora, Catherine,
Torquill McNeill	Alexander, Duncan, Archibald
Neill Archibald McNeill	Mrs. Buie's family: Hector, Daniel, Alexander
Eliza McNeill	Malcom, John
John McNeill	John McLeod family: William, Neill, John,
Alexander McNeill	Margaret, Catharine, Flora, Daniel
Malenda Buie	Archibald McLean
Mary Patterson	Sarah Katharine McLean
Duncan James Patterson	Barbara Isabella McLean
Eliza Patterson	Malcom McNeill family: David, Elizabeth,
	Malcom, Flora Jane, Neill Archibald

Miscellaneous Notes
of

Malcolm Fowler

Darroch, Malcom	80	Most of these buried at Barbecue
Peter	85	
Sarah	86	
Catharine	87	
Gennet	94	
Munn, Flora	22	1772-1858, Members of Bluff Church, 1795, Flora, wife or widow of Malcom Munn. Angus 1806-1888, son of Malcom and Flora
Angus	70	
Margaret	54	
Small, John	1	
Rebecca	2	
Malcolm	29	
Catherine	30	
Apphia	89	
McKay, Flora	18	daughter of Malcolm McNeill and Janet McAllister father of Parson Neill
Neill	19	
Isabella	20	
Evander	49	
Sarah Catherine		
		93
McNeill, Hector		died before 1839, wife not known
Hector		
Mary		
Sara		
Jennet		
Elizabeth		
Flora		

Taylor Hector, Malcom and Neill McNeill were brothers, Malcom d. 1810, Neill moved to Texas ca. 1830.

Surveyed by Kathy Brooks Jones, 1986

William McLeod November 21, 1830 February 24, 1912	Thomas W. Harrington September 5, 1849 January 12, 1921	Thomas Raymond Rosser December 20, 1888 October 4, 1972
Ann S., wife of William McLeod January 4, 1842 March 24, 1921	Amna, wife of Thomas W. Harrington March 21, 1852 April 7, 1925	Jennie Ann McLeod Harrington August 24, 1874 April 8, 1958
Margaret McLeod February 11, 1825 April 29, 1886	Mary E. Grady December 10, 1842 January 21, 1914	Daniel McCormick Harrington February 8, 1861 December 8, 1939
J. W. Buchanan April 20, 1875 September 9, 1932	Sion Harrington January 28, 1814 March 19, 1886	N. A. McNeill February 14, 1868 May 29, 1938
Sarah M. McLeod, wife of J. W. Buchanan 1866-1930	Mary, wife of Sion Harrington October 22, 1826 April 30, 1897	Maggie E. Harrington, wife of N. A. McNeill July 2, 1859 October 28, 1930
Jennet Cameron January 3, 1836 October 10, 1930	Infant daughter of George P. and Fannie Belle Mimms July 7, 1897 December 25, 1897	John Victor Harrington May 12, 1880 August 9, 1955
Malcolm A. McLeod August 9, 1827 July 1, 1912	Infant children of D. Mc. and J. A. Harrington no dates	Edgar Poe Harrington December 29, 1873 May 23, 1933
Sarah M., wife of Malcolm A. McLeod April 13, 1833 September 1, 1886	Fannie Bell Harrington, wife of George P. Mimms February 16, 1864 May 18, 1910	Mary Janet Grady July 10, 1880 March 9, 1934
Thomas C. Harrington November 13, 1882 May 30, 1901	George Paschal Mimms May 25, 1867 November 19, 1934	Edward Walker "Ned" McLeod February 3, 1892 October 14, 1954
John Harrington August 17, 1816 March 15, 1898	W. Norwood Mimms April 25, 1903 April 21, 1924	Alice Kelly, wife of Edward W. McLeod August 13, 1893 October 3, 1937
D. W. Harrington, wife of J. K. P. Harrington October 18, 1858 May 2, 1902	Sion Harrington Mimms September 23, 1893 May 8, 1977	John Thomas Harrington, son of Ned and Alice McLeod July 28, 1921 March 16, 1924
J. K. P. Harrington March 8, 1845 February 22, 1910	Mary Mimms, wife of Thomas Raymond Rosser August 26, 1895 December 4, 1929	Infant daughters of Ned and Alice McLeod born and died September 26, 1924
Dr. Neill Albert Rosser October 8, 1916 June 5, 1973		

Mt. Pisgah Presbyterian Church Cemetery Inscriptions

Thomas B. McLeod November 22, 1854 October 3, 1916	Sion A., son of J. S. and Margaret Harrington March 31, 1851 September 14, 1920	James S. Harrington, Sr. July 4, 1806 September 3, 1888
Mary Ann, wife of Thomas B. McLeod September 20, 1857 September 10, 1927	Infant of J. O. and Ann S. Harrington born and died March 24, 1920	Margaret, wife of James S. Harrington, Sr. February 12, 1816 August 12, 1884
Charles M. McLeod August 23, 1880 July 28, 1912	Infant of J. O. and Ann S. Harrington born and died March 25, 1918	Sion Anson Harrington 1873-1934
T. Norwood, son of T. B. and M. A. McLeod July 26, 1885 February 9, 1902	Mattie B. Harrington March 31, 1893 August 4, 1914	Minnie P. McCormick, wife of Sion Anson Harrington 1873-1947
Infant son of T. B. and M. A. McLeod September 12, 1898	David Ochiltree Harrington December 8, 1853 January 16, 1909	Sallie Anne Harrington March 15, 1869 November 28, 1932
Infant daughter of T. B. and M. A. McLeod July 17, 1897	Eliza J. Harrington August 29, 1866 April 18, 1907	William D. Harrington October 15, 1811 June 8, 1889
Daniel A., son of T. B. and M. A. McLeod October 10, 1887 October 10, 1888	Anna J., daughter of D. O. and Eliza J. Harrington July 14, 1890 November 29, 1891	Margaret J., wife of William D. Harrington June 8, 1829 December 1, 1891
Clay Carlton Knight March 2, 1962 April 1, 1974	James A. Harrington January 28, 1883 July 20, 1962	Neill A. Harrington April 4, 1853 October 13, 1889
Glenn D. McCormick NC PFC US Army October 14, 1934 February 20, 1972	James S. Harrington 1848-1890	Infant son of G. M. G. and M. J. Harrington September 3, 1899 September 21, 1899
Archie Harrington August 19, 1907 March 23, 1959	Nannie L., wife of James S. Harrington 1860-1940	Lula Godfrey, wife of Thomas A. Harrington August 16, 1866 February 16, 1907
D. D. "Dick" Harrington September 12, 1867 November 7, 1956	Duncan McCormick, son of J. S. and N. L. Harrington March 11, 1887 July 5, 1888	Thomas A. Harrington January 8, 1851 January 14, 1916
Cassandra, wife of D. D. Harrington June 12, 1868 August 21, 1945	John McL. Harrington November 2, 1839 April 3, 1887	John S., son of William and Margaret Harrington February 19, 1864 November 16, 1901
Neill, son of D. D. and C. Harrington June 18, 1902 March 19, 1922		Salome Godfrey Harrington January 13, 1868 July 24, 1957

Mt. Pisgah Presbyterian Church Cemetery Inscriptions

Jeff Davis Harrington October 23, 1861 December 24, 1930	W. A. Kelly February 27, 1850 October 4, 1911	Susanna, wife of Malcolm McNeill February 12, 1862 February 28, 1899
G. M. G. Harrington June 1, 1866 May 17, 1931	Willie Kelly January, 1924 (only date given)	Margret W., wife of M. McNeill December 15, 1836 June 29, 1888
Martha J., wife of G. M. G. Harrington July 29, 1868 September 16, 1959	Carrie, wife of E. M. Kelley February 4, 1886 July 8, 1924	Malcom McNeill December 28, 1833 September 22, 1908
Lewis B. Buie NC Sgt 110 AAF Base Unit WWII August 4, 1913 August 9, 1944	Iona McNeill, wife of Claude H. Thomas September 19, 1888 January 12, 1969	Jane McNeill, wife of J. A. Ragland May 24, 1874 July 5, 1938
Effie A., daughter of W. A. and Barbara I. Buie June 12, 1861 November 10, 1896	Claude H. Thomas May 23, 1884 December 4, 1955	J. A. Ragland June 3, 1868 June 22, 1955
William A. Buie April 6, 1827 April 9, 190_ (?) (either 6 or 8, stone broken)	Wilburn W., son of E. C. and Zona Thomas August 31, 1924 Killed in service January 26, 1945	John McDougal Harrington May 5, 1882 August 22, 1955
Barbara I., wife of William A. Buie March 5, 1837 February 28, 1919	Infant son of E. C. and Zona Thomas August 22, 1920 August 24, 1920	Lillie Thomas, wife of John McDougal Harrington March 10, 1892 April 7, 1954
Dougald W. Buie August 14, 1877 June 8, 1923	Mary McNeill, wife of J. Ben Thomas March 28, 1864 January 9, 1910	Elbert, son of J. McD. and Lillie Harrington November 18, 1912 March 24, 1925
Olive Cox McLeod, wife of Dougald W. Buie October 30, 1880 November 7, 1955	J. Ben Thomas March 3, 1856 September 3, 1927	Infant daughter of Bernie S. and Katie H. Rosser yet born October 30, 1928
Oscar Toombs Cox March 7, 1886 April 26, 1936	John Thomas Kelly January 7, 1878 October 14, 1959	Bernard S. Rosser September 18, 1906 January 23, 1984
Fannie B. McLeod, wife of Oscar Toombs Cox April 20, 1890 July 18, 1971	Mrs. Mary Kelly September 4, 1871 June 11, 1920	Katherine H., wife of Bernard S. Rosser June 9, 1904 -----
Nancy Jane, wife of W. A. Kelly February 20, 1852 October 26, 1924	Bettie, wife of J. T. Kelly January 28, 1877 August 7, 1904	Malcolm A. McFarland November 18, 1858 June 15, 1935
	Bettie Rene Kelly April 3, 1904 May 3, 1927	Mary E., wife of Malcolm A. McFarland August 29, 1860 April 11, 1921

Mt. Pisgah Presbyterian Church Cemetery Inscriptions

Cassandra McFarland
1903-1904

Oscar S. McFarland
1901-1904

Margaret, wife of
Neill McLeod
January 6, 1828
December 4, 1906

Neill McLeod
October 6, 1828
February 15, 1920

Infant daughter of
N. G. and Mary H.
McFarland
born and died
June 29, 1930

Benjamin F. McLeod
August 1, 1858
February 16, 1938

Murdoch D. McLeod
July 2, 1865
February 25, 1949

Marvin Alexander McFarland
October 23, 1890
December 6, 1953

Maggie Belle McFarland
September 20, 1896
January 7, 1977

Worth McFarland
February 11, 1899
June 20, 1981

Ethel, wife of
Worth McFarland
January 3, 1911

Dewey Holson Newton
NC S Sgt HQ Co 382
Inf Regiment WWII
February 5, 1914
May 14, 1967

Sarah G., daughter of
Alexander and Rebecca McNeill
October 28, 1873
March 3, 1915

Alexander McNeill
August 2, 1833
November 9, 1912
Confederate soldier

Rebecca, wife of
Alexander McNeill
December 19, 1846
July 11, 1919

George Vance McNeill
May 23, 1877
October 14, 1936

Carrie Johnson, wife of
Zebulon Vance Harrington
March 22, 1895
March 31, 1982

Zebulon Vance Harrington
July 19, 1885
September 11, 1937

John Boyles Harrington
March 1, 1926
July 24, 1970

Edith, daughter of
Zeb and Carrie Harrington
February 8, 1913
November 16, 1914

John S. Harrington
September 21, 1853
February 20, 1923

Edith M. Kelly, wife of
John S. Harrington
January 28, 1858
January 30, 1923

Will A. Holder
May 16, 1887
February 5, 1937

Oma M. Holder Kelly
October 26, 1894
June 29, 1983

Edd M. Kelly
September 22, 1883
December 20, 1943

Agnes Lucile Kelly
November 5, 1914
August 4, 1964

William Jack Patterson
1869-1939

Annie Maude, wife of
William Jack Patterson
1884-1961

Julia Jane Wood, wife of
J. W. Patterson
March 27, 1868
July 17, 1895

Arch McLeod
February 4, 1887
October 20, 1965

Leonard Hillard McLeod
October 30, 1883
February 19, 1911

Augusta A., wife of
John McLeod
April 11, 1861
May 4, 1922

John McLeod
October 19, 1855
November 7, 1929

Enoch McLeod
October 22, 1890
May 14, 1932

Alexander McNeill
May 29, 1851
January 27, 1923

Malcolm James McNeill
August 17, 1859
September 19, 1942

Mary Jane, wife of
Malcolm James McNeill
August 13, 1860
December 14, 1944

Gordon Harrington
April 14, 1900
February 13, 1940

Margaret McNeill, wife of
Gordon Harrington
November 19, 1899
July 26, 1985

Robert Guthrie Rosser,
February 5, 1881
July 17, 1955

Mt. Pisgah Presbyterian Church Cemetery Inscriptions

Annie Maude Harrington, wife of Robert Guthrie Rosser, MD July 29, 1890 March 2, 1976 Lawrence M. Holder C Pvt US Army WI November 21, 1895 May 31, 1973 Annie S., wife of James O. Harrington May 27, 1889 September 29, 1958 James O. Harrington November 17, 1887 December 7, 1980 Duncan F. Holder August 7, 1900 December 28, 1970 Lydia S. Holder October 18, 1901 ----- James V. McNeill June 15, 1921 October 17, 1955 Mary D., wife of Ed J. McNeill December 11, 1892 February 3, 1931 Ed J. McNeill November 18, 1879 December 14, 1959 William Nathan Kelly September 14, 1880 March 21, 1920 Mary Elizabeth "Lizzie" McNeill, wife of William Nathan Kelly December 10, 1883 October 16, 1983 Eugene A. McNeill November 27, 1919 December 2, 1980 Kathleen G., wife of Eugene A. McNeill February 10, 1922 -----	George Stanley McNeill CPL US Army WWII no dates Major M. Floyd May 26, 1922 February 27, 1979 S. Margaret, wife of Major M. Floyd March 14, 1926 ----- Christian McArtan, wife of A. Frank Holder July 14, 1860 April 6, 1942 A. Frank Holder February 2, 1868 January 19, 1920 Georgia McArtan April 2, 1879 May 18, 1955 Kenneth E. Holder May 3, 1905 August 12, 1960 Mary McP., wife of Neill McA. Holder March 7, 1899 February 5, 1978 Neill McA. Holder August 28, 1897 November 16, 1972 Margaret McFarland Hawley March 8, 1836 August 13, 1906 Daniel McLeod March 9, 1836 September 23, 1915 Antionette McFarland, wife of Daniel McLeod October 14, 1838 December 16, 1910 Maggie McLeod, wife of Joseph M. Buchanan July 11, 1878 March 19, 1908 Joseph M. Buchanan PFC US Army WWII 1917-1984	J. M. Buchanan April 1, 1878 January 6, 1931 Lannie H. Buchanan September 15, 1883 May 2, 1973 Son of W. G. and M. C. McLeod Baby no dates M. Cattie, wife of G. W. McLeod June 30, 1864 June 18, 1899 William Garner McLeod November 30, 1863 February 9, 1910 Mary M. McLeod August 24, 1860 July 11, 1902 Mary Bertha, daughter of W. G. and Olive McLeod March 27, 1905 March 19, 1911 John McLeod September 2, 1833 March 6, 1917 Flora Anne McLeod January 13, 1838 February 19, 1916 Lelia Florence McLeod March 8, 1878 January 19, 1958 Robert James McLeod February 14, 1870 January 2, 1946 Annie Maude McLeod January 17, 1875 January 19, 1960 Clara Vernon McLeod October 22, 1896 August 13, 1960 Vera Ann McLeod April 10, 1899 May 17, 1981
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Mt. Pisgah Presbyterian Church Cemetery Inscriptions

William Garner McLeod October 31, 1909 May 25, 1979	Charlie F. Bullard September 23, 1858 March 14, 1937	Bettie S., wife of B. H. McNeill March 10, 1881 September 24, 1922
John Burgess August 27, 1858 June 8, 1918	Ashley M. Bullard September 18, 1889 January 11, 1936	Lillie E. McArthur 1890-1918
Mary E. Black Burgess August 14, 1865 April 20, 1947	Lucile McNeill August 21, 1920 November 26, 1951	Jane McArthur, wife of J. M. Buchanan January 2, 1874 December 4, 1910
Irene McNeill, wife of Grover C. Harrington January 22, 1903 July 5, 1965	Iler J., wife of John D. McNeill October 30, 1883 -----	Christian McArthur, wife of Neill T. McNeill April 4, 1883 November 28, 1907
Grover C. Harrington August 10, 1892 March 5, 1937	John D. McNeill July 29, 1872 September 18, 1952	N. T. McNeill April 30, 1879 March 8, 1935
Sallie E. McNeill March 13, 1872 June 3, 1947	N. Catherine Sloan May 25, 1864 January 30, 1945	Ralph Buchanan January 6, 1928 February 2, 1936
Clint McNeill September 20, 1907 March 18, 1934	James W. Sloan June 20, 1862 March 16, 1940	Theodosia Buchanan April 9, 1905 November 21, 1956
Edna M., wife of Eddie L. Moore July 13, 1893 August 22, 1962	Virginia Sloan October 13, 1886 October 8, 1934	W. L. M. Harrington April 21, 1855 January 27, 1938
Eddie L. Moore January 13, 1891 July 24, 1944	Mattie Lee Sloan March 16, 1893 December 25, 1910	Lydia N. Harrington December 24, 1885 May 3, 1974
Infant son of E. L. and Edna Moore August 27, 1921	Infant daughter of M. and F. C. Sloan February 28, 1928 March 2, 1928	Relia F. McNeill August 31, 1882 June 14, 1943
Lawrence Weldon Kessler July 31, 1907 August 13, 1980 First full time minister of Mt. Pisgah Presbyterian Church, 1965-1973	F. Creech Sloan January 18, 1896 died 1986	Neal T. McNeill December 9, 1923 June 1, 1951
Floyd L., son of J. D. and I. J. McNeill October 19, 1916 November 17, 1922	Mary P., wife of F. Creech Sloan July 16, 1903 November 6, 1975	Archie Buie McNeill November 28, 1914 August 5, 1973
Swannie N., wife of Charlie F. Bullard August 11, 1860 August 2, 1929	Alton N. McArthur 1887-1970	Lee Oma Knight, wife of Archie Buie McNeill September 18, 1917 November 24, 1973
	Vera M., wife of Alton N. McArthur 1900------	Hugh Everette Knight March 21, 1907 November 24, 1973

Mt. Pisgah Presbyterian Church Cemetery Inscriptions

Infant of D. G. and Bessie Harrington born and died April 7, 1933	Clara Bell Riordan July 18, 1930 March 12, 1957	John Harrington June 7, 1896 September 22, 1951
D. Graham Harrington January 5, 1895 June 18, 1971	Patricia Ann Carter November 13, 1961 February 13, 1962	James Dewey Harrington ARM 3/C USNR December 25, 1925 Killed in Action on Panay, PI January 11, 1945
Bessie G., wife of D. Graham Harrington October 7, 1899 October 27, 1983	Neill J. Rosser January 15, 1895 -----	Margaret B. Snipes December 3, 1906 July 31, 1977
John Watson McLeod February 22, 1866 March 15, 1942	Easter P., wife of Neill J. Rosser April 7, 1901 July 26, 1985	Benjamin Franklin Harrington February 29, 1856 January 28, 1945
Mattie Wood, wife of John Watson McLeod January 5, 1875 June 11, 1959	Jeffery Wayne McPherson d. October 19, 1976 Aged 1 month 17 days	Alice V. Harrington 1860-1937
Flora Alice Wood 1873-1937	Pearl, wife of W. McK. Rosser September 19, 1907 October 10, 1928	Maryland Churchill August 18, 1886 October 30, 1935
J. W. Wood September 1, 1844 July 26, 1906	Joanna McNeill, wife of James P. Rosser 1867-1959	Flora Estelle, wife of John Alton McNeill December 25, 1914 March 2, 1941
Martha L. Albright, wife of J. W. Wood January 2, 1840 March 28, 1926	James P. Rosser April 15, 1864 April 21, 1939	John Alton McNeill January 24, 1903 May 20, 1941
Edwin Harrington 1898-1936	Perry D. McFarland Tec 5 US Army WWII April 23, 1909 July 20, 1979	Hoyle A. Knight 1912-1965
Theophilus Walter Sloan 1867-1941	Paula Jean, infant daughter of Paul and Myrtle B. Lucas May 13, 1948	Mary Y. Knight 1883-1978
Margaret Wood, wife of Theophilus W. Sloan 1869-1958	Neill McFarland August 11, 1888 January 12, 1974	Florence Mae, wife of William D. Harrington November 24, 1885 November 24, 1971
Landon Ray Rosser August 1, 1936 July 17, 1976	Mary Harrington, wife of Neill McFarland October 10, 1886 September 23, 1949	William D. Harrington May 1, 1889 January 31, 1949
Elliott Nelson Rosser April 13, 1938 March 31, 1969	Annie Jane, wife of John Harrington April 23, 1897 -----	E. Baxter Pritchett May 13, 1910 June 15, 1969
Maud Agnes Rosser April 28, 1926 December 17, 1927		Lena H., wife of E. Baxter Pritchett May 17, 1914 -----

Mt. Pisgah Presbyterian Church Cemetery Inscriptions

Edward W. McCullough
Pvt US Army
1919-1975

Pvt. John Hoover
McNeill
1928-1951

Kate M., wife of
George G. McNeill
January 29, 1886
December 27, 1953

George G. McNeill
June 24, 1882
September 8, 1957

Rudy Jean McNeill
June 29, 1949
May 18, 1965

Annabelle, wife of
Leonard McNeill
December 21, 1915

Leonard McNeill
July 21, 1912
April 23, 1985

Frank McNeill
August 28, 1915
June 5, 1984

George G. McNeill, Jr.
July 1, 1917
January 10, 1983

Neill A. Thomas III
November 27, 1964
October 21, 1970

J. Allen Harrington
May 14, 1885
April 16, 1950

Lizzie E., wife of
J. Allen Harrington
June 9, 1898
May 23, 1976

John Lacy Harrington, Sr.
April 5, 1888
June 19, 1959

Betty Sloan, wife of
John Lacy Harrington, Sr.
March 7, 1891
January 24, 1981

Oscar B. Harrington
November 10, 1906
November 12, 1973

Mamie J., wife of
Oscar B. Harrington
March 16, 1909

James N. Copeland
September 7, 1902
January 10, 1976

Helen H., wife of
James N. Copeland
April 9, 1901
September 7, 1978

Reid Harrington
NC PFC Med Det
68 Armd FA BN WWII
February 26, 1914
October 16, 1960

Infant son of
James and Joan Moore
July 15, 1967

Finney Allen McBryde
February 21, 1948
October 8, 1967

Herman Taylor McBryde
September 2, 1947
September 14, 1966

Baby McBryde
no dates

Harold Lee Spainhour
November 12, 1946
November 13, 1946

Mildred Taylor
March 12, 1928
March 8, 1933

Percy Taylor
January 7, 1899
March 28, 1970

Fannie, wife of
Percy Taylor
May 9, 1908
April 11, 1977

Clarence B. Thomas
December 6, 1910
December 15, 1973

Earl C. Thomas
July 14, 1890
November 22, 1969

Arizona M., wife of
Earl C. Thomas
September 6, 1893
August 12, 1973

Twin daughters of
John and Shelby Jean McLeo
November 8, 1968
November 9, 1968

Robert Oscar Harrison
September 29, 1912
July 1, 1967

Mary Lorraine, wife of
Robert Oscar Harrison
December 23, 1920
July 19, 1969

Clyde Harrington
Pvt US Army WWII
September 17, 1902
July 2, 1968

Jeane Bowden Chavis
April 13, 1931
July 26, 1985

Lola Sloan Bowden
April 27, 1895
December 16, 1978

Jack Bowden
NC S2 USNR WWII PH
March 20, 1925
December 12, 1962

Jacob James Bowden
Tec 4 US Army WWII
May 29, 1901
January 2, 1980

Britton Taylor
April 9, 1904
August 19, 1973

Nello Taylor
March 23, 1941
April 15, 1962

Leroy Buchanan
September 15, 1909
July 23, 1950

Mt. Pisgah Presbyterian Church Cemetery Inscriptions

uncan Patterson
 September 26, 1782
 October 24, 1864

Flora Munn, wife of
 Duncan Patterson
 May 15, 1801
 October 29, 1889

Daniel Patterson
 1845-1862

ary Patterson
 1832-1920

Sarah Patterson
 1834-1919

memorial marker stands in Mt. Pisgah Churchyard for the Patterson family listed above. This marker states that the Patterson family plot is 2 miles southeast of Mt. Pisgah Church. The burial site and dates for Duncan's first wife, Mary Buie, are unknown.

ecie J., wife of
 uncan McNeill
 May 4, 1877
 March 17, 1952

Hugh M. McNeill
 February 25, 1911
 October 16, 1978

Charles Glenn Harrington
 June 18, 1894
 September 2, 1985

uncan McNeill
 September 4, 1857
 July 6, 1941

Mabel C., wife of
 Hugh M. McNeill
 August 4, 1921

Sion Harrington McLeod
 July 6, 1883
 December 11, 1941

William D. Thomas
 September 23, 1881
 January 13, 1959

James Harold McNeill
 August 6, 1920
 August 11, 1985
 Tech 4 US Army WWII

William B. Johnson
 March 15, 1885
 October 18, 1942

ugal McLeod
 May 2, 1883
 February 1, 1972

Ruth M., wife of
 James Harold McNeill
 August 8, 1923

Blanche H., wife of
 William B. Johnson
 December 20, 1900
 January 16, 1979

Margaret H., wife of
 ugal McLeod
 March 27, 1885
 October 6, 1965

Cyrus McNeill
 NC PFC Co C
 306 Engineers WWI
 January 9, 1891
 December 22, 1969

Berta Rosser, wife of
 T. A. Harrington
 1878-1949

edin Harrington
 October 11, 1913
 January 9, 1965

Junious Jack Sloan, Jr.
 April 15, 1956
 April 16, 1956

Waylon Biddle Buchanan
 December 21, 1943
 November 8, 1961

ugh Marshall McNeill
 PFC US Army WWII
 February 25, 1911
 October 16, 1978

Glorie Harrington
 Compassion, Virtue,
 Beauty, Love
 15,164 days
 1925-1967

Leon Buchanan
 October 6, 1905
 July 27, 1970

William C. McNeill
 June 3, 1886
 March 28, 1966

Vicky Darrel McNeill
 March 20, 1956
 April 1, 1956

Hazel H., wife of
 Leon Buchanan
 July 27, 1914

ion G. Harrington
 August 1, 1919
 October 13, 1979

Delilan McLeod, wife of
 Charles Glenn Harrington
 September 4, 1901
 November 13, 1960

Flynn Robert Rosser
 March 18, 1905
 January 4, 1966

da U., wife of
 ion G. Harrington
 September 18, 1921

Oscar Fulton McNeill
 PFC US Army Korea
 1929-1975

Infant daughter of
 Eugene A. and Linda M.
 McNeill
 October 29, 1970

Lise Joyce Jones
 September 25, 1965
 January 23, 1969

Mt. Pisgah Presbyterian Church Cemetery Inscriptions

Gattis L. McNeill
June 2, 1912
January 19, 1976

Eunice P., wife of
Gattis L. McNeill
February 14, 1915

Marshall H. McNeill
SP 4 US Army
July 2, 1934
February 21, 1984

Landon C. McNeill
May 31, 1919
November 20, 1979

Inez C., wife of
Landon C. McNeill
July 10, 1919

W. Johnny Patterson
December 4, 1913
July 7, 1982

Esther P., wife of
W. Johnny Patterson
September 5, 1913

Josie Byrd Patterson
December 13, 1933
February 23, 1968

Maggie Lou Harrington
November 12, 1896
September 27, 1974

Woodrow W. Harrington
November 29, 1916
June 26, 1966

John S. Harrington
October 8, 1908
June 26, 1977

Duncan M. Harrington
January 31, 1905
February 12, 1980

Sallie A. Harrington
January 4, 1903
March 16, 1984

John A. Buie
1868-1947

Lorena H., wife of
John A. Buie
1875-1950

Benjamin P. Harrington
November 14, 1916
February 26, 1974

Blanche A., wife of
Benjamin P. Harrington
April 21, 1919

Gladys Buchanan
December 10, 1902
August 22, 1968

Virdie Buchanan, wife of
Neill W. Kelly
May 4, 1905
September 24, 1949

Neill W. Kelly
October 12, 1887
June 24, 1961

Lula Kelly
September 19, 1878
July 2, 1930

John A. McLeod
September 8, 1864
September 1, 1885

Annie J., wife of
William McLeod
and daughter of
Hector McNeill
June 29, 1829
January 23, 1895

Ruth E., wife of
Neil T. McLeod
1876-1907

Neil T. McLeod
1866-1942

Thomas "Tan" Harrington
June 9, 1921
July 31, 1977

Janet M. (Toone) Harrington
October 12, 1880
February 27, 1965



Photo Courtesy Toni Hart

Buffalo Presbyterian Church
Sanford, North Carolina

Buffalo Church Centenary Address
by
Rev. W. S. Lacy, D. D.
1897

Before the Pilgrims set foot on Plymouth Rock or John Smith landed at Jamestown, May 13th, 1607, under the auspices of Admiral Coligny the first Presbyterians who settled in North America were French Huguenots who went to the Carolinas and to Florida. According to Rev. Dr. C. A. Briggs in his essay on "Earliest American Presbyterians" Rev. Francis Doughty an English Presbyterian minister preached to a congregation in Long Island, N. Y. in 1642, and he stated that he subsequently labored in eastern Virginia and Maryland.

In 1682 Rev. Francis Makemie was licensed and ordained by the Presbytery of Loggan in the north of Ireland to preach as a missionary in North America and from 1683 to 1716 he labored in Maryland and eastern Virginia. According to the historian Bancroft there was no stationed preacher of any persuasion in North Carolina anterior to 1705. (Bancroft Vol. 2, p. 164 quoted by Rev. Dr. Neill McKay in Centenary Sermon delivered at Bluff Church 1857, p. 7). Dr. Foote in his charming "Sketches of Virginia" (Vol. 1, p. 126) tells us that the Rev. William Robinson was sent by the Presbytery of New Castle to preach as a missionary in N. C. in the winter of 1742-1743, and while in Virginia the success of the eminent and saintly man was marked, we hear little of what he accomplished in N. C.

Others were appointed to visit Virginia and North Carolina but not until the visit of Rev. Hugh McAden in 1755 do we note any report worthy of attention. In this and in succeeding years Mr. McAden traversed the greater part of N. C. preaching at meeting houses, residences and settlements where he found Presbyterians--indicating that others had preceded him. The one whose labors resulted in the gathering of many congregations west of the Yadkin perhaps was "the pioneer minister and apostle of western N. C., Rev. John Thompson," says Dr. Sprague (Annals of American Pulpit, Vol. 3, p. 22). "He visited N. C. in 1744 and again in 1751." During the latter visit he met Henry Patillo, who by him was led to enter the gospel ministry. Mr. Thompson died at Buffalo, Prince Edward County, Virginia in 1753, his grave unmarked says Dr. Archibald Alexander.

The first settled pastor in North Carolina to whom the first formal call was given was the Rev. James Campbell. This call is recorded in the Register's Office, Court Records of Cumberland County, Book A, page 349. Among the twelve signers is the name of Archibald McKay, grandfather of Dr. Neill McKay, so long the honored pastor of this church. Mr. Campbell settled in 1757 on Cape Fear River opposite Bluff Church. He preached at Hector McNeill's on Cape Fear (now Bluff), at Gilbert Clark's on Barbecue (now Barbecue) and at Alexander McKay's (now Longstreet). His laborious, discouraged yet eminently useful life closed in 1787. For three years he had associated with him Rev. John McLeod, who came with large bodies of Highlanders in 1770 settling on Little River. This minister returning to Scotland in 1773, it is supposed found a watery grave, as he was never heard of after leaving America.

It is probably that during this pastorate this region was reached by the Presbyterian missionary. The people represented in those congregations were people of substance, broad intelligence, abounding in hospitality and generous living--fond of the pleasures of the table and debate--with the Scotch love of whiskey and dancing. The celebrated

Flora McDonald resided during a part of this time at Cameron Hill and worshipped at old Barbecue. The elders of that church were so diligent, exacting and well-informed, so pious and devoted to their duties that they were called "the little ministers of Barbecue", and doubtless in the discharge of their parochial duties penetrated to this region as an outpost of Barbecue. Of this congregation the Rev. John McLeod said, "he would rather preach to the most polished and fashionable congregation in Edinburgh than to the little critical earls of Barbecue".

Rev. Dr. McKay in the Centenary Address delivered at Bluff in 1857 to which I am much indebted for facts given says that the Rev. John Anderson was the pioneer missionary in Moore County and preached at Archibald Clark's about one mile north of Buffalo Church. Sprague in his invaluable annals says of him that he was licensed to preach by the Presbytery of Orange in 1791 and shortly afterwards ordained as an evangelist. He commenced his labor in the southern part of North Carolina and the northern part of South Carolina and in this field passed the first two years of his ministerial life. Whether or no Mr. Anderson was the first minister who visited Moore County, it is well authenticated that the first preaching was done in a barn on the lands of Alexander Clark, about halfway between the houses of the late Wesley and D. B. McIver.

We reach now the beginning of our chronicals of this historic church. It is noteworthy that this church is the farthest north of those formed out of the Scotch settlements on the Cape Fear and its tributaries. Although the earliest Presbyterian settlers in this country as has been stated were French Huguenots and the next English Puritans. The largest and most influential bodies of Presbyterian settlers were the streams of Scotch-Irish from the north of Ireland who settled in the heart of Pennsylvania and overflowed into the valleys of Maryland and Virginia and the Piedmont sections of North Carolina and the Scotch who came direct from Scotland and settled chiefly on the waters of the Cape Fear in North Carolina. It is a mistake to suppose that these last were all Highlanders expatriated because of their devotion to Prince Charles Edward of the Stewart line. Major Moore in his History of North Carolina (Vol. 1, p. 61) would so intimate. Indeed before 1729 when the province of Carolina was divided there were Scotch settlers. Immigrants from Scotland as early as 1736 found here already many Scotch families, notably the Clarks, McNeills and McKays. Rapidly, however, after Charles's overthrow the Highland emigration poured into North Carolina and soon constituted the majority and dominated the civil and religious interests of the Cape Fear region.

Our first Chronicles in our session book tell us that "about the first of April A. D. 1797, Rev. William D. Paisley, a licentiate, began to preach in a log building where the present church now stands, every third Sabbath. On the 10th of May, 1798 he was ordained at said church." The painstaking Stated Clerk of the Presbytery of Orange after examining the records states--"In 1798, March 8th, Rev. Paisley was called by the congregation of Buffalo and Union and was ordained May 9, 1798. In April 1796 I find that the Presbytery adjourned to meet at Buffalo Church in September 1796. It must have been organized before April 1798, but just when it is impossible for me to ascertain." I follow the statement as given. It is possible that the discrepancy in date of ordination is due to careless copying. It is also possible that the Buffalo Church with which the Presbytery of Orange was to meet in September of 1796 was Buffalo in Guilford which with Alamance Church constituted at that time the pastoral charge of the Rev. David Caldwell,

patriot and scholar, under whom Mr. Paisley studied for the ministry.

The earliest mention I find in the minutes of the Synod of the Carolinas is October 31, 1799 when it is stated that William D. Paisley had charge of Union and Lower Buffalo, and in the minutes of the General Assembly for 1800 the same record is made. Mr. Paisley gave up his work in the important pastorate January 1, 1801. During his pastorate the following were ordained elders: John Dalrymple, Sr., Malcom Gilchrist, John McIver, Alex Clark and Hugh Cameron. Rev. Mr. Paisley continued a member of Orange Presbytery until his death. He was the first minister and founder of the Presbyterian Church in Greensboro, North Carolina and labored there for years. A tablet in the First Presbyterian Church in that Presbyterian center commemorates his services, on which is inscribed "In memory of the Rev. William D. Paisley, minister of this church from its organization October 3, 1824 until April 5, 1844. Died March 10, 1857, Aged 87 years. Job V:26." In September 1839, he visited Buffalo Church where his relative and brother-in-law, Rev. Samuel Paisley, ministered, and so far as can be learned this was the last time he preached at Buffalo. He was a man of positive ability and frequently represented the Presbytery of Orange in the General Assembly, and was appointed by that body to a special missionary service in connection with such men as Rev. James Hall, D. D., Rev. Colin McIver and Rev. James McGready, and was greatly blessed in his labors.

In February 1802 the Rev. John Gillespie accepted an invitation to preach at Buffalo. During the interregnum it is stated the church was partially supplied by Rev. David Brown, Rev. Duncan Brown, Rev. Murdoch Murphy, Rev. Hugh Shaw, Rev. Malcom McNair and Rev. M. McMillan. These I take it were young men without charge filling a vacancy recently licensed and some of them perhaps the young Scotchmen of whom Rev. Dr. James Hall the eminent patriot and divine speaks as "raised up to supply the need of these Scotch settlements". Mr. Gillespie's ministry was richly blessed.

In 1802 the great revival that had swept over the whole country was deeply felt throughout North Carolina and Buffalo shared in the Holy impulse. Nine were added at the first communion in August 1802 and fourteen in January 1803 and five in October of the same year. When we consider the sparseness of the population an accession of forty-three in little more than a year makes a great increase. Early in 1804 Mr. Murdoch McMillan, a licentiate, was asked to preach in conjunction with Mr. Gillespie to aid, because he could preach in Gaelic as well as English and on the 25th day of July having been called was ordained and installed pastor of Buffalo, Union and Bethesda Churches. We have no mention of when Mr. Gillespie retired.

In 1830 Rev. Mr. McMillan was released from the pastoral care of Buffalo, Union and Euphronia Churches and dismissed to a Presbytery in Tennessee. No mention is made of when Euphronia was set off as a church and substituted for Bethesda in the pastoral relation. During Mr. McMillan's pastorate of more than twenty-five years, having, however a leave of absence from November 1805 to January 1807, Daniel Thompson, Thomas Thompson, William Buie, James Dalrymple and Alexander McIntosh were elected and ordained elders in 1804; in 1810 Duncan McIver (miller) was chosen to the same office and duly installed; in 1814 Malcom McGilvary and Duncan McIver (Deep River). In 1821 the number was increased by the addition of Evander McIver and John McIver. During his ministry ninety-one were added to the communion roll, the first framed church building was erected in 1817 John VonCannon builder, on the present

site; the church at Euphronia was organized in 1819 largely out of Buffalo and the Presbyterian cause was steadily advanced. Dr. Foote described Mr. McMillan as fortiter-in-re, and tradition represents him as a typical Scotchman, stern, strong, staunch and withal a popular preacher sound and instructive. He was repeatedly honored by his Presbytery with a seat in the General Assembly. He was greatly beloved by his people and left from no dissatisfaction on their part, but because of personal reasons, desiring to go West.

Following Mr. McMillan was Rev. Angus McCallum, a man of gentle nature, sensitive and shrinking in disposition, somewhat spare and delicate looking. He had a sweet tenor voice and his singing is perhaps still remembered by some of the oldest of you. He preached for a year as licentiate,--and was ordained and installed pastor of the three churches in December 1831. A blank in the chronicles of the session from this date leaves me without statistics as to the result of his labors. There is a tradition (with some foundation certainly) that Mr. McCallum was considered by some unsound in doctrinal views, developed or brought to light probably during the bitter controversy that resulted in the schism of 1837 and that he was publicly confronted with this doctrinal unsoundness by Malcom Shaw of the Buffalo session resulting eventually in his retiring from the pastorate. The pastoral relation was dissolved October 11, 1838, Mr. McCallum then going to Mississippi. He ministered to various churches chiefly as supply and Presbyterian missionary until laid aside by the infirmities of age in 1875 and waiting patiently the days of his appointed time, died in the winter of 1885-1886.

In 1835 Malcom Shaw, William McIntosh and John H. Dalrymple were ordained ruling elders. Rev. Samuel Paisley then ministered to the church in connection with Union and Euphronia from 1838 till April 4th, 1845 when the relation with Buffalo was dissolved. He continued as pastor of Union until October 1848, when perhaps the relation with Euphronia also ceased. More attention needs to be given to the benevolent operations of the church during his pastoral care than before Mr. Paisley himself was constituted a life member of the American Bible Society, and generous contributions were made to other important interests. Mr. Paisley was a man of amiable and benevolent disposition, of tender feeling and conservative mood. He spent his declining years in Euphronia congregation, and died at a very advanced age, being buried at Eno Church. His daughter, Mrs. Cynthia Campbell, widow of William C. Campbell, an elder in Euphronia, a most Godly and useful woman is still affectionately remembered.

From the close of Mr. McMillan's pastorate--1830 to the beginning of Mr. McKay's ministry in 1846 but fifteen are reported as added to the communion of the church. At the meeting of the session September 1, 1838, William Dalrymple is reported as present as an elder, the first mention of his name in this capacity, the date of his ordination not given. At a meeting of the session June 26, 1846, Richard Cole is reported as present as an elder, the first time he is so mentioned, date of ordination is not given. In the summer of 1846, Rev. Neill McKay is mentioned as Moderator of the session.

For some reason the ministrations of Rev. Samuel Paisley were not acceptable to some of the more influential and popular members of the church, Sheriff Duncan Murchison among them. Indeed in the record of session, July 23, 1843, presided over by Rev. Evander McNair by request of Mr. Paisley and the session, I find it stated that Mr. and Mrs. Murchison were granted letters to unite with Mt. Pisgah Church, he

alleging that the ministrations of the incumbent were not edifying to his soul. Perhaps invited by some one or directed by Presbytery, Mr. McKay visited Buffalo Church during Mr. Paisley's pastorate,--and, losing his way, arriving late, Mr. Paisley had already begun the services. Mr. McKay walked in and up near the pulpit but not being recognized by Mr. Paisley, some suppose purposely, he took his seat in the congregation, Mr. Paisley concluded the services and started down the steps of the pulpit. An elder present announced that Mr. McKay was in the house, and proposed that they should keep their seats and hear a sermon from him. He and Mr. Paisley went into the pulpit and the congregation heard a second sermon without recess or intermission. Mr. McKay's text was John 3: 14-15. Soon after Mr. Paisley retired the pastoral relation being resolved, and Mr. McKay began to preach regularly.

This incident helps to fasten the date of the building of the second framed building on this site, for the incident related occurred in the old building. And 1845 when Mr. McKay took charge the then new building had been constructed. Sometime then between 1841 and 1845 the second framed building was erected. Mr. Roderick M. Buie was the contractor and some of the timbers of the old building were used in the new. Mr. (or as we shall call him Dr.) McKay's ministry began in 1845 and he preached as stated supply until 1856, when he was installed pastor September 27, 1856, resigning his pastoral charge January 5, 1870. He would sometimes be called away by important business interests, in the west, his absences being supplied at one time for four months by Rev. John L. McIver, at another time for a year by Rev. G. A. Russell, and again for about a year by Rev. C. K. Caldwell. Dr. McKay was a man of superior mental endowments, a clear, forcible and logical preacher, often strong and impressive. His sermons were usually written and read, but read with sonorous and somewhat monotonous voice. At the close of an argument his manner would become more solemn and earnest, his gestures more animated and impressive, and he would speak with power. He was a man of affairs, possessed of large means, and interested in all questions of public policy and welfare. He was an intelligent and devoted friend of education, secular and religious, for many years an honored and useful trustee of the University of North Carolina and Union Theological Seminary, and was also for many years chairman at the Presbyterial and Synodical committees of ministerial education. He was an able debator in church courts, an accomplished ecclesiastic, an expert polemic, and exerted a wide and potent influence. The force of his oratory was in the logical and vehement presentation of his views, for he disdained the adventitious aids of rhetoric, illustration or poetry. He was a faithful and instructive preacher, preaching the whole round of gospel truth. His ministry was much blessed, for though not himself what is termed a revivalist, and indeed condemning what may be termed revival measures, the ingatherings of his stated ministry indicated a vigorous growth. Two hundred and thirty-five were added to the communion roll an average of nearly twenty a year. On many communion occasions as many as ten would be received in the ordinary course of pastoral work,--at one time twenty-four, and at another time thirty-one.

During these eventful and fruitful years, distracted by the horrors of war and reconstruction, the cords were lengthened and the stakes were strengthened. October 7th, 1854 Evander McGilvary and Roderick M. Buie were elected and ordained elders. In March 1863 the following were added to the eldership: Daniel McIntosh, Daniel McIntyre, Donald J. McIver, John Dalrymple, W. W. Dye and John Hunter. The church was perfected in its organization at this date by the induction into the

office of deacon two whose names are familiar and can never be forgotten in the history of Buffalo Church, Wesley McIver and Daniel B. McIver. Later during Dr. McKay's pastorate, K. F. McIntosh, A. M. Wicker and N. R. Bryan were made deacons, though the exact date is not given in the sessional records.

On the 13th of December 1864, the Church of St. Andrews was organized to which Buffalo gave certainly fifteen of its members in its organization and probably more. In May 1868 Salem Church was organized to which Buffalo gave nineteen as charter members. This, though a reduction of the area and membership of Buffalo, was a real extension of the Presbyterian Church. In 1870 Rev. Martin McQueen, pastor of the contiguous churches, Union and Carthage, being invited, took charge of Buffalo Church as stated supply, preaching once a month and continued to act in this relation until the close of 1872, giving nearly three years of fruitful and abundant labor. Dr. McQueen was a man of strong convictions, an ardent and impressive preacher and he was blessed in his work. During the brief time he ministered at Buffalo sixty-seven were added to the list of communicants, and during the summer of 1872 a gracious revival resulted in an accession at one time of thirty-seven, the largest number that had up to this time, or has ever at any one time, united with the church. Dr. McQueen's influence in this congregation, in his own charge and in the ecclesiastical judicatories was marked, conservative and wholesome, and he was greatly sought as a preacher in protracted meetings where his preaching always direct and would be unusually warm and effective.

In June 1873 Buffalo and Euphronia congregations were again, after a separation of twenty-eight years, united in one pastoral charge, and Rev. William S. Lacy was invited to minister to the church, and on the twenty-fourth of May 1874 was installed as pastor, the relation being dissolved in May 1888. The speaker will speak of his own pastorate only as the records of the session indicate. During this pastorate the effort was made to extend the influence of Presbyterianism by preaching at remoter points and reaching those whole distance from the Church or whose convenience to other places of worship hindered their attendance on their own sanctuary.

that as outposts of Buffalo and Euphronia, afternoon or evening services on Sunday, and prayer meetings during the week were held with more or less frequency and regularity at Gulf, Carbonton, Cedar Hill School House, Cedar Spring School House, the Chalmer's place, Burn's School House, Cross Roads, Pocket, Egypt, Oldham's Grove, McNeill's School House, Jonesboro and Sanford. The effort was made to strengthen the cause at the Mother Church by earnest Sunday school work and by frequent special meetings.

In July 1881, the church of White Hill was organized largely out of Buffalo and Euphronia Churches. Buffalo contributed sixteen communicants as charter members, with a large number of non-communicants, and dismissing many since. In January 1882 the Church of Gulf was organized with thirteen members by Orange Presbytery, the point though contiguous to this pastoral charge, being in the bounds of that Presbytery at that time. Of the thirteen members three were from this church and five from Euphronia.

The church at Jonesboro was organized in December 1885 to which this church gave thirty-three members in its organization, communicants, and twenty-four non-communicants. During this pastorate one hundred and seventy-five was added to the list of communicants in Buffalo. The following additions were made to its official force: On the 11th of April, 1875 M. N. McIver, Dr. John McIver, W. W. Dye, John C. Ferguson, Green B. Cole and Henry J. Dennis were inducted into office as Elders. On the 26th March 1876 Capt. Jesse J. Wicker, J. A. Mc , Capt. A. M.

McIver and D. G. McIntosh were ordained deacons. On March 28th, 1880 Redin Bryan and George Cole were ordained deacons. The events that most signalized this pastorate were the erection of this comely and commodious edifice, the fourth church building on this site, for the worship of God, and the handsome chapel at Jonesboro, unanimity and sacrifice the construction determined to arise and build, the first being taken at a congregational meeting February 2nd, 1878. After self-denials the building was completed and dedicated, a vast and delighted multitude attending, the dedication sermon being preached, to the great enjoyment of all, by the Rev. Evander McNair, D. D., the 16th of May, 1880.

The chapel at Jonesboro as at first it was called, was erected in 1885. Following this pastorate of which perhaps it did not become me to speak, there was an interval of more than a year when Rev. W. S. Friend, having been called June 16th, 1889, was installed as pastor, date not recorded, and continued as such but a few months. Licentiate, D. M. McLaughlin, was called March 1891. In the meanwhile visiting ministers had held services, and especially Rev. Dr. Rev. A. Shaw, Presbyterial evangelist, and from the close of Mr. Lacy's pastorate in May 1886 until the first meeting of session presided over by Mr. McLaughlin as pastor and moderator of session September 1891 forty persons had been added to the of the church. While the church was without a pastor Mr. D. M. McLaughlin, then a candidate for the ministry, labored most acceptably. During Mr. Friend's pastorate Thomas C. Campbell and Henry C. Dennis were chosen deacons November 10, 1899. On December 14, 1890 Duncan McIver and James L. McNeill were elected deacons. Rev. D. M. McLaughlin accepted a call to Chester, South Carolina in the fall of 1892. In April 1890 while Buffalo was without a pastor, fifty-two were dismissed to constitute part of a new organization at Pocket. During Mr. McLaughlin's pastorate ten were added to the church.

Another vacancy occurred from September 1892 until September 1894 when the present pastor, Rev. W. D. McNeill was called and entered on the duties of the office soon thereafter. During this vacancy in March 1894 fourteen from this church were dismissed to take part in forming the church in Sanford. accessions to Buffalo during this interregnum until Mr. McNeill took charge. July 29, 1894 John D. McIver and James Gilmour were chosen elders and James H. Wicker and Archie Cole deacons. To the spring meeting of Presbytery 1897 thirty-two have been received into the membership of this church under Mr. McNeill's ministry. Number of members with which this church was organized and Mr. Paisley's ministry not known. During Mr. Gillespie's forty-three, during Mr. McMillan's ninety-one, from the close of this pastorate to Dr. McKay's sixteen (though for seven years there is no report), during Dr. McKay's two hundred and thirty five, during Mr. McQueen's sixty-seven, during Mr. Lacy's one hundred and seventy-five, since June 1888 ninety for a total of seven hundred and eighty. Doubtless in all one thousand as many (slaves especially) are unrecorded.

For the completion of the story it was needful that these details, necessarily tedious and jejune should be given. Only a Homer can make a list of names interesting, even though they be the names of heroes. But these facts give only a most meagre and inadequate account of the usefulness and heroic career of this venerable church. A hundred years of vigorous life, a century of growth, self-denial, generous surrender of self for others, this is what we commemorate today. church and mother of churches, once embracing in its vice scope of territory from the waters of Deep River and on the North and West to the waters of Lower Little River Barbecue and Cape Fear on the East and

South, an ample and lordly domain whence people came not two or four or six miles to church but ten, fifteen and twenty; when planters like the _____, McQueens and Murchisons from broad estates on the rivers and humbler occupants of limited farmsteads on smaller tributary streams to one _____ religious centre with abundant leisure and no less abundant devotion to worship God! I have heard the old people tell how in the olden day, on Sunday afternoon or Saturday, groups of sturdy men and happy women would walk from remote homes to the house of God, for miles, occasionally stopping, as a home would be passed, hauling and having one, two or half a dozen added to the joyous company, sometimes singing the songs of Zion, as reverently and devoutly they journeyed in straggling fashion to old Buffalo. I have thought that thus it was in the days of Israel and David when the people sung with glad acclaim, "I was glad when they said unto me, let us go unto the house of the Lord. Our feet shall stand within thy gates O, Jerusalem. Jerusalem is built as a city that is compact together; whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord." I have been told that at the rippling streams that flow hard by, and on every road that leads to this sacred place there is such a stream, the weary perhaps footsore traveler could stop and bathe their feet, would ascend the gentle acclivity on which the church stands. I have been shown the very logs under which they would hide their heavier and coarser walking shoes. They were simple minded folk, but sincere and Godly worshippers, the very bone and strength of a people, the glory of a nation. Today the tribes have come up to the testimony of Israel to give thanks unto the name of the Lord. The old mother, as loving mothers will do, has stripped herself to set up her daughters in house-keeping. And now that the daughters have come to the old homestead with their large and growing households, there is gladness and gracious joy. It is not the old log house, nor the plain, brown sunburned, grace-hallowed, Spirit-filled old building which some of you remember. There was need of a fresher and stronger home for the church of ninety years. But it is the same loving Mother. Time has removed some of the grand old trees of the venerable grove as he has taken away many a stalwart spiritual trunk and pillar in the house of our God. But still there is ample space in the old yard. The spring bubbles under the hill. Yonder sleep many who moved in and out among you, their locks of silver or of gold covered with earth's dewey mould. Hallowed spot, the birthplace of many a soul, there God himself comes down to greet his waiting saints. That precious and sacred association shall ever be connected with this place.

In thinking of the elements that contributed to the influence of this church in _____, which I should mention, and which will continue in like power if cherished as of old, I name the simple lives, the un-failing faith, the intelligent piety, the devout habits that characterized the people, frugal in taste, they were content with their lot nor desired to be rated on "charge" or to be numbered among the great and fashionable. They lived within their means, rose early, toiled hard for their livelihood, and went to bed early. They believed in God, a God who has a will of His own and a purpose. They accepted his word as it was His word and not for what scholarship or discovery had taught. Ignorant alike of Aristotle or _____, of payri or the catacombs, they were not ignorant of Isaiah, of John, of Moses and of Paul, "of David also and of Samuel and the prophets:" and of Him of whom they spoke. On their tables were seen besides the book as they devoutly called God's word and the Confessions of Faith, such books as Boston's Four Fold State, Bunyan's Pilgrim's Progress, Dodridges's Rise and Progress, Baxter's Saint's Rest, books with solid reading rather than ten cent magazines

full of pictures of half dressed women. Their reverence in the Sanctuary, their regard for the Sabbath, their grave attention to the word, their respect for the minister and for all sacred things. They had family worship, and kneeling down to Heaven's Eternal King, the saint, the father and the husband prayer. I heard from my father that the Hon. W. Q. Waddell once told him that he was called upon (he never explained why) to ride through this whole congregation from its outermost border contiguous to Union Church towards Harnett and Johnston Counties on Sunday. Nowhere did he see strolling or visiting, nowhere did he hear sound of toil, or stroke of axe, or movement of wagon. There was no preaching that day as he passed the old church, but every home was still. "Not even a dog barked, it seemed to me" he said, "the Sabbath stillness was profound and impressive." Yes, Mr. Waddell, and it was significant too. These were Scotch people and Presbyterians.

Another factor in the influence of Buffalo has been the ability and learning of its ministry. There have been intervals of vacancy but in the century five years will cover the whole time the church was without stated ministration. Of the hundred years of its life, the services of two covered more than half the time, Mr. McMillan for twenty-six years and Dr. McKay for nearly twenty-five. They taught and educated the people from the pulpit for more than half a century. Instructive, sound, solem, they impressed upon the congregation the reality of religion, that it was a matter of life, not emotion, that conduct must be based upon creed, and thus they trained the whole country to think seriously and profoundly and inculcated devoutness in worship. But besides these, other pastors here have done faithful work (I speak not of the living but of the dead) and have helped to mold the community. And then others who have gained the ear and the heart of the church, whose names we cannot willingly let die, have at times, and some often, preached in our groves or sanctuaries. Here have been spoken the words of this life by the courtly and eloquent Dr. McNair, the brothers McNeill of Fayetteville, Dr. Drury Lacy, the Atkinsons, the scholarly Dr. Watkins, the strong and earnest Dr. J. Henry Smith, his brilliant and able son, Dr. Samuel Smith, the patient and learned Dr. Harwell, the profound and accomplished Dr. Vaughn, besides many others well known and honored in Fayetteville Presbytery. And these are among the strongest, most effective preachers in our church. It is both an education and an inspiration to have seen and heard such men.

Among the influences that have tended to elevate Buffalo, and extend its power are the schools that have been taught within its bounds. In different communities at different times there have been maintained neighborhood schools of more or less merit at which the young people have gained some of the advantages of education. Among the earliest and foremost of these was the old Acadmey, taught so many years and so successfully by that man of abundant labors, Rev. Murdoch McMillan. He lived while pastor in the bounds of the congregation near Deep River not very far from what is now Euphronia Church and taught at a school house about a mile or two from his residence and not far from Dawson's Landing, a school for both sexes and many youth drank here at the Pierian spring. My impression is that Mr. McMillan received his classical and theological education at the hands of that distinguished educator, able minister and incorruptible patriot, Dr. David Caldwell. Mr. McCallum, Mr. McMillan's successor, lived in the same place and though he did not teach, his wife who was a lovely and accomplished lady, taught a school for girls at which many of those who have been most influential in social, religious and intellectual life in the community, received their mental culture. At this school house preaching was held and this was the beginning of Euphronia Church. It is said that the Methodists also

used this school house by consent as a place of worship, but so thoroughly had these sound and able ministers indoctrinated their flock that the Methodist gained no following.

Later the school of Mr. Daniel McIntyre at Rock Spring Academy (or as it is now called Pocket) and at Buffalo, proved a great convenience and advantage to the youth of that day. Mr. McIntyre was then fresh from the school and training of the far famed Bingham School under the elder Bingham, and was for some time a popular teacher. He was aided most efficiently by his cultured wife, a daughter of General A. D. McLean of Harnett County, herself a pupil of Rev. Dr. Hoge of Richmond, and a lady of culture both of mind and manners. During the latter part of the seventies Mr. John E. Kelly began his honorable and successful career as a teacher by teaching a private school in the bounds of the congregation, and taught most ably, giving academic training to some of the young men and boys of that day. Mr. Kelly was himself much inspired by such eminent educators as Col. William J. Martin and others. He proved then to be a capable, progressive and enthusiastic teacher and had the rare and happy faculty not only of imparting instruction, but of evoking the possibilities of the pupil and inspiring him with the ambition and the desire to know, and with the consciousness of his ability to learn. He was fortunate in having good material in his school that did his workmanship credit. The excellence of his work at that day and since at his school at Union Church and the eminence of his deserved success are attested by the number of worthy men and women who have attained wide usefulness in every walk of life who were his pupils. To call the names is to mention many honored in the State and in the Church and whose influence is still spreading.

These elements of Buffalo's greatness and power, Godly living, able ministers and good teachers, in the past will, if still continued secure her name for all time. Let these be sought still if you would transmit the glory of the past and perpetuate it in the future. It is not surprising therefore that from her walls and influence have gone forth so many in the various honored callings of life who in winning fame for themselves have added lustre to their church and community, that of her sons are numbered able divines, scholarly teachers, and professors, upright and incorruptible lawyers and judges, physicians expert and self sacrificing and citizens in less conspicuous spheres of life, yet just as honorable worthy and true.

Buffalo has given to the ministry of our own church Rev. Alexander McIver, Rev. Peter McNab. Rev. Daniel McGilvary, D. D., Rev. John L. McIver, Rev. Kenneth M. McIntyre, Rev. M. M. McIver, Rev. William McGilvary, Rev. James W. Wicker, Rev. Evander B. McGilvary, Rev. Jesse L. Wicker, Mr. Duncan M. Phillips, Mr. John D. Arnold, Rev. Donald McIver, Rev. R. M. Phillips, besides some to other denominations. It has given to the noble army of teachers Prof. Alexander McIver, professor for many years in the University and in Davidson College, and Superintendent of Public Instruction for the State, Capt. Evander J. McIver, whose work in Mississippi and Texas abides as an honor to him, President Charles D. McIver, to whom the whole state is indebted for the educational emancipation of women. Among men of legal prominence are the late Hugh L. McQueen, Kenneth McIver, Esq., Judge Alexander McIver of Texas and Judge James Dalrymple McIver of North Carolina.

I wish that I had the time and you the patience to indulge in reminiscence, to recall and relate incidents that have endeared the name of Buffalo to many to whom only the name is known. In old, old times they used to have camp meetings here, and log huts scattered here and there also tents or camps in which families would dwell in booths during the feat of tabernacles. The call to worship would be a blast upon a

conch shell. Services would be held in the morning, afternoon and at night, with tent meetings for prayer and singing meetings between times. They were often seasons of profound feeling. On one occasion as I have been told Rev. Thomas P. Hunt, famous in later years as a temperance reformer, preached a deeply impressive sermon on the Personality and Power of the Devil which so moved many that they could not sleep that night for fear.

In other days the singing school was an institution and the singing master was abroad in the land, and lads and lasses were not unwilling to take the patient old fashioned way of learning to sing with syllables, Do-Re-Me. The singing school itself was a social function of a high order in that day and many an affair of the heart was developed in singing the same tune among those perhaps too shy to sing out of the same book. Thus congregational singing was quickened. The evenings at home were spent in sacred music as neighbor boys and girls would come in for practice. Memories of the singing master, brothers, by name Root, are still cherished--It is believed, and with good reason, that one of these was the afterwards celebrated composer, author and publisher, George F. Root. It is known that he spent two winters south, teaching music from place to place. The one who was here sang a rich bass and led the music with his violin and this the well known G. F. Root was accustomed to do as long as he acted as a conductor. He not only taught music skillfully and successfully, but left as a legacy an improved taste, and two or three tunes such as Maxburg, Pleyel's Hymn and so forth. Fifty years ago the presenter in this church was my dear old friend Dr. John McIver, and he led the singing with a flute. This is the first instrument ever used here in the worship of God, Unless you except the couch call! Mr. Root in his practicings would use the violin, but it is not remembered or told that he ever used it in worship. Ah, my brethern, there is nothing so grand and inspiring as the upward roll of a great volume of praise from a vast congregation such as I have heard even in this house, and in its predecessor, the dear old brown house torn away to give place to this. In olden times the presenter would stand beneath the pulpit, lead the music and keep the time in view of the whole congregation. No droning intervening often interfering instrument, but God's chosen instrument of praise, the human voice. When a mighty throng thus join in singing it seems to me we have the earthly counterpart of that scene in Revelation, "And a voice came out of the throne saying, Praise Our God all ye his servants and ye that fear him both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, Allelulia, for the Lord God omnipotent resigneth. Let us be glad and rejoice and give honor to him."

I remember once we had held communion and it had been a sweet and solemn time. The audience, however, weary with the long service, gave no evidence of it, and were rested and refreshed as we sang the hymn after the communion, for we sang it standing as was our custom. My honored father was sitting just here at my left hand and had joined with great heartiness and delight in the singing. It was the hymn, All Hail the Power of Jesus Name. Verse after verse had rolled upward in great waves of sound that beat like soft thunder on the very shores of heaven. As we came to the last stanza my venerable Father, too feeble to stand during the whold hymn, rose to stand and to sing "O, that with yonder sacred throng, we at His feet may fall, We'll join the everlasting throng--" but his feelings, long pent up overcame him. He sat down weeping freely, wiped his eyes and buried his face in his hands, then rose again as the closing line was sung, And crown Him Lord of all. The whole audience was visibly moved, and the majestic volume of sound

that had seemed so lordly and inspiring was marred and broken with tears, but I believe none the less grateful to the ears of the King at whose pierced feet may it be our high honor to cast our glittering crowns.

I have been told that in the days before the building which many of you remember, which proceeded the one in which we now meet, the first framed building on this site (that succeeded the log building in which the first minister was ordained in 1797) that this building was far too small to hold the congregation that would meet on Communion days. The preaching services were therefore held in the grove at the stand near the spring, some traces of which are still to be found. When the sermon was concluded and the time for the celebration of the sacrament had come, the leaders in singing would rise and start side by side to the church, followed by the ministers (for on such occasions there were always visiting brethren) next the elders, next the congregation. The whole procession marched singing most likely to the strains of old Wyndham, up to the church, and the communion service was held inside the church. How impressive such a gathering, such a solemn assembly, how sweet and sacred such a scene to those within. And how significant and impressive such a separation to those that were without.

At a meeting of the Presbytery of Fayetteville, held a Buffalo in April 1881, my Father, then living with me, attended and was introduced as a corresponding member. The new custom of receiving and welcoming by a standing vote was novel to him and when the Presbytery arose, as he shook hands with the Moderator it deeply affected him and standing on the platform he spoke a few words expressive of his love for the brethren as one of the constantly abiding and satisfying evidence that he had passed from death unto life. Brethren beloved came forward to speak to him, the McQueens, one of his pupils at Davidson College, Dr. McKay and others. Dr. McNair, that princely man had but recently returned from the west to spend his closing years in his old Presbytery and among his kindred. He and my father had been associates for many years as trustees of Union Theological Seminary travelling together across the country, and intimate friends. They had not seen each other for more than twenty years. They met at the steps--"Brother Lacy"--"Brother McNair" and embraced each other warmly, their good grey heads bowing close together. The sight of these stately, aged and venerable honored men so near life's end, thus meeting as brothers was very affecting.

I have wearied you, per chance, with these details and reminiscences. Let me close as we ministers say with one or two reflections--Children of Buffalo, Honor your mother! It is a noble group of churches that have been nourished at her breasts--Euphronia, St. Andrews, Salem, White Hill, Gulf, Jonesboro, Pocket, Sanford, a goodly array. Buffalo stripped herself to equip you. Do not forget her self-denials for you. She has given you her best. You do well to pay homage now and then, and return to the ancestral home. Ye who dwell still beneath this sacred roof and worship at this sanctuary, cherish and foster the dear old Church. Quicken strong local affection as far as it is in your power and your stronger sisters should help you--keep your cemetery ever in order, beautiful and attractive, your grounds as apacious and undulating as fair and charming as practicable, and your cemetery, the resting place of your beloved in perpetual good order. Let me plead a moment for that dear graveyard where sleep so many honored and cherished in life, whose names are like ointment poured forth and whose memories are your sacred and precious legacy. Make it by loving filial care neat resting place for such as Buffalo and her younger sister churches train for a better world. The first dust laid in this yard is that of Roderick Buie, Jr.,

who died September 1, 1857, the twelve year old son of our dear and honored brother recently laid to rest. The next his aged grandmother. And among the latest, the weary frame of that saintly woman and highly useful servant of God, whose faith was ever strong, unflinching, and whose devotion to this church you all know, Mrs. Catherine Bryan. Take care of your church. Take care of your beautiful grounds. Take care of your hallowed dust. You can never hope for the wide and commanding influence you once wielded when your domain swept with a radius of twenty miles, shorn of your members on every side, but with the three elements of staunch success which I have mentioned as your glorious heritage in the past you will maintain your name and place with honor. Intelligent piety, Godly living, faithful scriptural preaching and honest capable teaching for your children, these secure and assure the noblest success.

One strong, sweet, solemn lesson this centennial occasion teaches, our God is a covenant keeping God. Instead of the Fathers shall be the children. See how true God is to his pledge, showing mercy unto thousands of them that love Him and keep His commandments. Name after name recurs to teach this precious lesson. The roll call of the eldership is inspiring. Not less so would be the tracing of private membership. From the very beginning there has been a McIver in the session, and often two, excepting for a season after the death of that man of strong character and wide influence familiarly known as Scotch Eva McIver. From the very beginning there has always been a Dalrymple until the death of John H. Dalrymple. And the name is perpetuated in the eldership in the churches that have sprung from Buffalo. In 1804 William Buie becomes an elder, in 1854 his son Roderick M. Buie is ordained to the same office, while his son William J. Buie, until his early and lamented death, was an elder in Gulf Church. Since 1841 a Cole has always been in the session and Richard M. Cole, son of G. B. Cole, is now the Clerk of the session. W. W. Dye lays aside the mantle--the people soon place on his son John M. Dye. Malcom McGilvary is made elder in 1814 and his son Evander McGilvary, whose recent tragic death has so saddened our congregation in 1890.

I need not say more to impress upon us the rich, important and comforting truth. And why not the glorious heredity? Is not the promise to you and to your children and to them that are afar off even so many as the Lord our God shall call? "Talk about Zion and go round about her tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God forever and ever. He will be our guide even unto death".

Corrections to Volume I Buffalo Creek Chronicles

Page 13 Katie Hines Dalrymple
 Page 16 G. H. Makepeace
 Page 25 Cole Graveyard #1 is located in Greenwood Township # 88
 Page 26 Cole Graveyard #2 is located in Pocket Township # 172
 Page 51 The large brownstone.....
 Page 55 Janette McLean Harrington.....John A. Harrington was her husband.
 Page 56 Harrington and McDonald Graveyard is located on the left about $\frac{1}{4}$ to $\frac{1}{2}$ mile in the woods.
 Page 61 Amanda Worthy Johnson, wife of Samuel E. Johnson
 Page 61 Jeremiah Seavy Johnson
 Page 63 Minter G. Johnson
 Page 88 Moncure Methodist Church Cemetery--site of the old Bryan's Chapel.
 Page 101 Palmer Graveyard #1---add:
 George Wakefield Mary Elizabeth Powell
 August 13, 1913 no dates
 December 19, 1982
 Page 101 Palmer Graveyard #2---add:
 Gus Palmer, brother of Jude Palmer
 no dates
 Page 114 Sarah J., wife of A. Dalrymple, birth date April 8, 1832
 Page 123 Tannie H. Spivey, August 20, 1905-February 14, 1969
 Page 134 Watson Graveyard #3--change Malcolm Watson to Matthew Watson
 Page 135 Watson Graveyard #4--add:
 Elizabeth, wife of
 William Watson, Sr.
 July 7, 1786
 March 26, 1866
 Page 136 Watson-Kelly Graveyard--add:
 Kirk Watson Jean Watson
 d. 1885 or 1886 d. 1884
 Page 159 #88, Cole Graveyard #1
 Page 165 #172, Cole Graveyard #2
 Page 214 Gunter, Joseph Henry 144 (leave off second Gunter)
 Page 232 Add: Alexander H. Sloan 120
 Page 237 Delete: Alexander H. Watson 120

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